



BIBLIA

The Byble: that

is the holy Scripture of the
Olde and New Testament,
saythfully translated in
to Englyshe.

M. D. XXXV.

S. Paul. II. Cessal. III.
Praye for vs, that the worde of God
maye haue fre passage & be glorified.

S. Paul. Coloss. III.
Let the worde of Christ dwell in you
plenteouly in all wysdome, &c.

Josue. I.
Let not the Boke of this lawe departe
out of thy mouth, but exercise thy selfe
therin daye and nyghte, & thou mayest
kepe and do euery thyng accordynge
to it that is wrytten therin.



Unto the most victorious Prynce

and oure most gracious soueraigne Lorde, kynge Henry the eyght,
kyng of Englonde and of Fraunce, lorde of Irlande, &c.

Defendour of the fayth, and vnder God

the chiefe and supreme

heade of the

Church of Englonde.

The eyght & iust administracyon of the lawes that God gaue vnto Moyses and vnto Iosua: the testimonye of faythfulnes that God gaue of Dauid: the plenteous abundaunce of wysdome that God gaue vnto Salomon: the lucky and prosperous age with the multiplicacyon of seide whiche God gaue vnto Abraham and Sara his wyfe, be geue vnto you most gracious Prynce, with your dearest iust wyfe, and most vertuous Pryncesse, Queene Anne, Amen.



Caiphas beyng bysshope of that yere, lyke a blynde prophete (not vnderstandyng what he sayd) propheted, that it was better to put Christ vnto death, then that all the people shulde peryshe: he meynyng, that Christ was an heretike, a deceauer of the people, & a destroyer of the lawe, and that it was better therfore to put Christ vnto death, than to suffre hym for to lyue, and to deceaue the people. &c. Jo. 11. 6

where in very dede Christ was the true prophete, the true Messias, and the onely true Sauour of the worlde, sent of his heauenly father to suffre the moste cruell, most shamefull, and most necessary death for our redempcyon: accordyng to the meynyng of the prophete truly vnderstonde.

Euen after the same maner this blynde bysshoppe of Rome, (that blynde Baalam I saye) not vnderstandyng what he sayd, gaue vnto your grace this tytyle: Defendour of the fayth, onely bycause your hyghnes suffred your bysshoppes to burne Gods worde the rote of fayth, and to persecute the louers and mynisters of the same. where in very dede the blynde bysshoppe (though he knewe not what he sayd) propheted, that by the ryghteous administracyon and contynuall diligence of your grace, the fayth shulde so be defended, that Gods worde the mother of fayth with the frutes thereof, shulde haue his fre course thowowe out all Christendome, but specially in your realme.

For your hyghnesse now of your princely benignite will pardon me to compare these two bysshoppes (I meane bysshoppe Caiphas and the bysshoppe of Rome) & theyr propheties together, I doute not but we shal fynde them agree lyke brethren, though the one be a Jewe and the other a countersayre Christian. First, Caiphas propheted that it was better to put Christ vnto death, then that the people shulde peryshe. The bysshoppe of Rome also, not knowyng what he propheted, gaue your grace this tytyle: Defendour of the fayth. The trueth of both these propheties is of the holy goost (as was Baalams prophete) though they that spake the, knewe not what they sayd. The trueth of Caiphas prophete is, that it was necessary for mans saluacyon, that Christ by his death shulde ouercome death, and redeme vs. And the trueth of oure Baalams prophete is, by your grace in very dede shulde defende the fayth, see euen the true fayth of Christ, no dreames, no fables, no heresie, no papisticall inuencions, but the vncorrupte fayth of Gods most holy worde, which to set forth (prayed be the goodnes of God, and increace your gracious purpose) your hyghnes with your most honorable counsell, applyeth all his studye and endeuoure. Rama. 24. 6.

These two blynde bysshoppes now agree in the vnderstandyng of theyr propheties: for Caiphas taketh Christ for an heretike, Oure Baala taketh the worde of Christ for heresie. Caiphas iudgeth it to be a good dede to put Christ vnto death, that he

Epistle

Shulde not decreaue the people. Our Balaam calleth defendynge of the fayth, the surpysyng, keepyng secrete, and burnyng of the woꝛde of fayth: lest the lyght there of shulde vnter his darknes: lest his owne Decretales & Decrees, his owne lawes and constitucions, his owne statutes and inuencions shulde come to none effecte: lest his intollerable exactions and vsurpacions shulde lose theyr strengthe: lest it shulde be knowen what a thefe and murtherer he is in the cause of Christ, and how haynous a traytoure to God and man in defraudyng all Christen kynges & prynces of theyr due obedience: lest we your graces subiectes shulde haue eyes in the woꝛde of God, at the last to spee out his crafty conuepaunce and iuglynges: and lest men shulde se, how soꝛe he and his false Apostles haue decreaued all Christendome, specially your noble realme of Englonde.

Thus your grace seyth how brotherly the Jewyssh bysshoppe and our Balaam agree together, not onely in mytter and outwarde appearaunce: but as the one persecuted the Loꝛde Iesus in his owne persone, so doth the other persecute his woꝛde and respysteth his holy ordynaunce in the auctoryte of his anoynted kynges. For so moche now as the woꝛde of God is the onely trueth that dꝛyue away all lyes, and discloseth all iuglyng and disceate, therfoꝛe is our Balaam of Rome so loth that the scripture shulde be knowen in the mother tonge: lest yf kynges and prynces (specially aboue all other) were exerceysed therein, they shulde reclame and challenge agayne theyr due auctoryte, which he falsely hath vsurped so many petes, and so to tye hym shorther: and lest the people beyng taught by the woꝛde of God, shulde fall from yf false fayned obediẽce of hym and his disguised Apostles, vnto the true obediẽce commaunded by Gods owne mouth: as namely, to obey theyr pryncce, to obey father and mother. &c. and not to steppe ouer father and mothers hely to enter in to his paynted religions, as his pꝛocrites teache: For he knoweth well ynough, that yf the cleare Sonne of Gods woꝛde come ones to the heate of the dape, it shal dꝛyue away all the foule myst of his deuelysh doctrines. Therfoꝛe were it moꝛe to the mayntenaunce of Antichristes kyngdome, that the woꝛlde were still in ignorance and blyndnes, and that the scripture shulde neuer come to lyghte. For the scripture (both in the olde testament and in the new) declareth most aboutdauntly that the office, auctoryte and power geuen of God vnto kynges / is in earth aboue all other powers: let them call the selues Popes, Cardynalles, or what so euer they will, the woꝛde of god declareth them (see and commaundeth them vnder payne of dampnacion) to be obedient vnto the temporall swerde: As in the olde Testament all the Prophetes, Prestes and Leuites were. And in the new Testament Christ & his Apostles both were obedient them selues, and taught obediẽce of all men vnto theyr prynces ad temporall rulers: which here vnto vs in the woꝛlde present the persone of God, and are called Goddes in the scripture, bycause of the excellency of theyr office. And though there were no mo auctoryties but the same, to proue the preminence of the temporall swerde, yet by this the scripture declareth playnly, that as there is nothyng aboue God, so is there no man aboue the kynge in his realme, but that he onely vnder God is the chiefe heade of all the cōgregacyon and church of the same. And in token that this is true, there hath ben of olde antiquite (and is yet vnto this dape) a lounge ceremoune bled in your realme of Englonde, yf whā your graces subiectes reade your letters, or begynne to talke or come of your hyghnes, they moue theyr bonettes for a signe & token of reuerence vnto your grace, as to theiꝛ most soueraigne loꝛde & heade vnder God. which thyng no man dleth to do to eny bysshoppe. wherby (yf our vnderstondyng were nat blynded) we myght euidently perceaue, that euen very nature teacheth vs the same, that scripture cōmaundeth vs: and that lyke as it is agaynst Gods woꝛde that a kynge shulde not be the chiefe heade of his people, euen so (I saye) is it agaynst kynde that we shulde knowe any other heade aboue hym vnder God.

And that no prest nor bysshoppe is exempte (nor can be lawfully) from the obediẽce of his pryncce, the scripture is full both of strypte cōmaundementes, & practises of the

Ro. 13. a

Math.

17. d.

Mat. 23. a

Exod.

22. d.

Psal.

81. a.

vnto the Kynges hyghnesse.

of the holpest men. * Aaron was obedient vnto Moses, and called hym his lord, Nume. 12.b
 though he was his owne brother. Elcasar and Phineas were vnder the obedience Jof. 4.c
 of Josua. * Nathan the prophete fell downe to the grounde before kynge Dauid, 3. Reg. 1.c
 he had his pynce in such reuerence (he made not the kynge for to kysse his fote as 3. Reg. 18.b
 the bysshoppe of Rome maketh Emperours to do) notwithstandinge he spared Leuit. 18.b
 not to rebuke hym, and that ryght sharply whan he fell from the worde of God Math. 14.a
 to adultery and manslaughter. For he was not afrayed to reprove hym of his sin
 nes, nomore than Helyas the prophete stode in feare to save vnto kynge Achab :
 * It is thou and thy fathers house that trouble Israel, because ye haue forsaken the
 commaundementes of the Lorde, and walke after Baal. And as Johan Baptyste
 durst save vnto kynge Herode: It is not lawfull for the to take thy brothers wyfe.
 But to my purpose I passe ouer innumerable mo ensamples both of the olde Testa-
 ment and of the new, for feare lest I be to tedious vnto your grace. Suma, in all
 godly regimentes of olde tyme the kynge and tēporall iudge was obeyed of euery
 man, and was alwaye vnder God the chefe and suppreme heade of the whole con-
 gregacyon, and depolled euen prestes whan he sawe an vrgent cause, as Salomon
 dyd vnto Abiathar. who coude than stonde agaynst the godly obedience of his
 pynce (excepte he wolde be at dysfaunce with God and all his holy ordinaunces)
 that were well acquaynted with the holy scripture, which so earnestly comendeth
 vnto euery one of vs the auctorite and power geuen of God vnto kynges and tē-
 porall rulers. Therfore doth Moses so strately forwyde the Israelites to speake
 so moche as an euell worde agaynst the pynce of the people, moche lesse than to dis-
 obeye hym, or to withstonde hym. Doth not Jeremy the prophete and Baruc also Jerem.
 exhorte the people in captiuite, to praye for the prosperous welfare of the kynge of
 Babilon, and to obeye hym, though he was an infidele? In the new Testament Bar. 26
 whā oure sauoure Christ (beyng yet fre a Lorde of al kynges & pynces) shewed his
 obedience in payenge the trybute to oure ensample, & dyd he not a miracle there in
 puttynge the pece of money in the fysshes mouth (that Peter myght paye the custo-
 mer therewith) and all to stablyshe the obedience due vnto pynces? & dyd not Jo-
 seph and Mary the mother of our sauour Christ departe fro Nazareth vnto Beth
 leem, so farrest from home, to shewe theyr obedience in payenge the tare to the pynce?
 And wolde not oure Sauoure be bozne in the same obedience? & Doth not Paule Ro. 13 a
 pronounce hym to resyste God hym selfe, that resysteth the auctorite of his pynce?
 And (to be shorte) the Apostle Peter dothe not onely stablyshe the obedience vnto
 pynces and tēporall rulers but affirmeth playnly the kynge (and no bysshoppe)
 to be the chefe heade. Innumerable places mo are there in scripture, which bynde
 vs to the obedience of oure pynce, and declare vnto vs, that no man is nor can be
 lawfully excepte from the same: but that all the mynisters of Goddes worde are vnder
 the tēporall swerde: & Pynces onely to owe obedience vnto God & his worde.

And where as Antichrist vnto youre graces tyme dyd thrust his heade into
 the imperiall crowne of your hyghnes (as he doth yet with other noble pynces mo)
 that lerned he of Sathā the authour of pryde, and therein doth he both agaynst the
 doctryne & also agaynst the ensample of Christe: whiche because his kyngdome was
 not of this worlde, medled with no tēporal matters, as it is euident both by his
 wordes and practyse: Luc. xii. Math. xxvi. Joh. vi. Joh. xviii. where he hath eyes
 to se, maye se: & he hath eares to heare, maye heare, & Christes admystracion
 was nothyng tēporall, but playne spiritual, as he hym selfe affirmeth & proueth in
 the fourth chapter of saynt Luke out of the prophete Esay: where all bysshoppes
 and prestes maye se, how farre theyr byndynge and lowynge extendeth, and whe-
 re in theyr office consisteth, namely in preachynge the Gospell. ac.

wherfore (most gracious pynce) there is no tonge I thynke, that can fully ex-
 presse and declare the vntolerable iniuries, which haue bene done vnto God, to al
 pynces and to the compynaities of all christen realmes, sence they which shulde be
 onely the mynisters of Gods worde, became lordes of the worlde, and thrust the true

An Epistle.

and iust pynces out of theyr rowmes. whose herte wolde not pttle it (ye eue with lamentacyon) to remember but onely the vntollerable wronge done by that Antychrist of Rome vnto youre graces most noble predecesoure kynge Iohn: I passe ouer his pestilent pykynge of Peter pens out of youre realme: his stealyng awaye of youre money for pardons: benefices and bysshopykes: his disceayng of youre subiectes soules with his deuelyshe doctrynes and sectes of his false religions: his bloudsheddyng of so many of your graces people, for booke of the scripture. whose herte wolde not be greued (ye and that out of measure) to call to remembraunce, how obstinate and disobedient, how presumptuous & stubburne that Antychrist made the bysshoppes of youre realme agaynst your graces noble predecesours in tymes past, as it is manifest in y Cronicles: I trust verely there be no suche now within youre realme: if there be, let them remembre these wordes of scripture: Presumptuousnes goeth before destruction, & after a proude stomacke there foloweth a fall.

What is now the cause of all these vntollerable and nomore to be suffred abhominacions? Truly euen the ignorance of the scripture of God. For how had it els ben possyble, that such blyndnes shulde haue come in to y worlde, had not y lyghte of Gods worde bene extyncte? How coude men (I saye) haue bene so farre from the true seturpe of God, and from the due obedience of theyr pynce, had not the lawe of God bene clene shut vp, deprest, cast asyde, and put out of remembraunce? As it was afore the tyme of that noble kynge Iolias, and as it hath bene also amonge vs vnto youre graces tyme: by whose most ryghteous admynistracyon (thow we the mercyfull goodnes of God) it is now founde agayne, & as it was in the dayes of that most vertuous kynge Iolias. And prayled be the father, the sonne, and the holy goost worlde without ende, which so excellently hath endewed youre Prynce ly hert with such feruentnes to his honoure, and to the welth of youre lounyng subiectes, that I maye ryghtuously (by iust occasyons in youre persone) compare youre hyghnes vnto that noble and gracyous kynge, y lanterne of lyghte amonge pynces, that feruent protectour and defender of the lawes of God: which comaunded straitly (as youre grace doth) that the lawe of God shulde be redde and taught vn to all y people: set the prestes to theyr office in the worde of god: destroyed Idolatry and false ydols: put downe all euell customes and abusyons: set vp the true honoure of God: applyed all his stude and endeuoure to the ryghtuous admynistracyon of the most vncorrupte lawe of God. &c. What felicitye was amonge y people of Ierusalem in his dayes? And what prosperous health both of soule & body foloweth the lyke mynistracyon in youre hyghnes, we begynne now (prayled be God) to haue experience. For as false doctryne is the ozigenall cause of all euell playges and destruccyon, so is y true executynge of the lawe of God and the preachyng of the same, the mother of all godly prosperite. The onely worde of god (I saye) is the cause of all felicitye, it byngeth all goodnes with it, it byngeth lernynge, it geueth vnderstondynge, it causeth good workes, it maketh chyldren of obediance, breuely, it teacheth all estates theyr office and duety. Seynge then that the scripture of God teacheth vs euery thyng sufficiently, both what we oughte to do, and what we oughte to leaue vndone: whome we are bounde to obey, and whome we shulde not obey: therfore (I saye) it causeth all prosperite, and setteth euery thyng in frame: and where it is taught and knowen, it lyghteneth all darkenesses, cōforteth all soyr hertes, leaueth no pooze man vnhelpe, suffreth nothyng amysse vna mended, letteth no pynce be disobeyed, permytteth no heresie to be preached: but refourmeth all thinges, amedeth that is amysse, and setteth euery thyng in order. And why? because it is geuen by the inspiracyon of God, therfore is it euer byngynge profyte and frute, by teachynge, by improuynge, by amendynge and refourmyng all the y wyl receaue it, to make them perfecte & mete vnto all good workes.

Considerynge now (most gracyous pynce) the inestimable treasure, frute & prosperite euerlastynge, that God geueth with his worde, and trustynge in his infinite goodnes that he wolde bynge my synple and rude labourer in good ef-

16.c

4. Re.
22.b.
2. Bar.
24.c.

Jerem.
44.d

Saple.
7.b.

1. Tim.
3.b.

Unto the Kynge's hyghnesse.

secte, therfore as the holy ghoost moued other me to do the cost herof, so was I bol-
 dened in God, to laboure in the same. Agayne, consyderynge youre Imperiall ma-
 iesty not onely to be my naturall soueraigne liege Lorde & chefe heade of þ church
 of Englode, but also the true defender and maynteyner of Gods lawes, I thought
 it my dutye and to belonge vnto my allegiaunce, whan I had translated this
 Bible, not onely to dedicate this translatyon vnto youre hyghnesse, but wholly to
 commytte it vnto the same: to the intent that yf any thyng therin be translated a-
 mysse (for in many thynges we sayle, euen whan we thynke to be sure) it may stode
 in youre graces handes, to correcte it, to amende it, to improue it, yee & cleane to
 recte it, yf youre godly wysdome shall thynke it necessary. And as I do with all
 humblenes submitte myne vnderstandynge and my pooze translatyon vnto þ spi-
 rite of trueth in your grace, so make I this protestacyon (haupng God to recoorde
 in my conscience) that I haue nether wrytten nor altered so moch as one worde for
 the mayntenaunce of any maner of secte: but haue with a cleare conscience purely &
 faythfully translated this out of fyue sundry interpreters, haupng onely the many-
 fest trueth of the scripture befoze myne eyes: Trustynge in the goodnes of God,
 that it shalbe vnto his worshippe: quietnes and tranquility vnto your hyghnes: a
 perfecte stablyshment of all Gods ordynaunces within youre graces domynion:
 a generall comfozte to all Christen hertes, and a continuall thankfulness both of
 olde and yonge vnto god, and to your grace, for beyng oure Moyses, and for buy-
 ng vs out of this olde Egypte from the cruell handes of our spirituall Pharaon
 For where were the Jewes (by ten thousande partes) so moch bounde vnto kynge
 Dauid, for subduynge of greate Goliath and all theyr enemyes, as we are to your
 grace, for deliuerynge vs out of oure olde Babylonyall captiuyte: For þ which 1. Reg. 17. g.
 deliuerance and victorie I beseeke oure onely medyatoure Iesus Christ, to make
 such meanes for vs vnto his heauenly father, þ we neuer be vnthankfull vnto him
 ner, vnto your grace: but that we euer increace in the feare of him, in obe-
 dience vnto your hyghnesse, in loue vnfayned vnto oure negh-
 bours: and in all vertue that cometh of God. To
 whom for þ defendynge of his blessed wor-
 de (by your graces most right-
 full administracyon)
 be honoure
 and
 thanks, glory
 and dominyon, world-
 without ende,
 Amen.

your graces humble sub-
 iecte and daylye oratour,
 Wyllm Couerdale.

& ill.

A prologe.

Myles Couerdale Unto the Christen reader.



Considerynge how excellent knowlege and lernynge an interpreter of scripture oughte to haue in the tongues, and ponderynge also myne owne insufficiency therein, & how weake I am to persourme þe office of a translatoure, I was the more lothe to medle with this worke. Notwithstandynge whan I cōsidered how greute pytie it was that we shulde wante it so longe, & called to my remembraunce þe aduersite of them, which were not onely of type knowlege, but wolde also with all theyr hertes haue persourmed þe theyr beganne, yf they had not had impediment: confidynge (I saye) that by reason of theyr aduersyte it coulde not so soone haue bene broughte to an ende, as oure most prosperous nacyon wolde sayne haue had it: the se and other reasonable causes consydered, I was the more bolde to take it in hande. And to helpe me herin, I haue had sondre translations, not onely in latyn, but also of the Douche interpreters: whom (because of theyr synghuler gyftes & speciall diligence in the Bible) I haue ben the more glad to folowe for the most parte, accordynge as I was requyred. But to saye the trueth befoze God, it was nether my labour nor desyre, to haue this worke put in my hande: neuertheles it greued me þe other nacjōs shulde be more plenteu. ly & pourded for with þe scripture in theyr mother tongue, then we: therfore whan I was instantly requyred, though I coulde not do so well as I wolde, I thought it yet my dewtye to do my best, and that with a good wyll.

where as some men thynke now þe many translations make diuysyon in þe sayth and in the people of God, þe is not so: for it was neuer better with the congregacion of god, then whan euery church almost had þe Byble of a sondre translation. Amonge the Grekes had not Origen a specyall translation: Had not Vulgarius one peculiar, & lyke wyse Chrysostom: Besyde the seuenthe interpreters, is there not the translation of Aquila, of Theodotio, of Symachus, and of sondre other: Agayne amonge the Latyn men, thou findest þe euery one almost vsed a specyall & sondre translation: for in so moch as euery bysshoppe had the knowlege of þe tongues, he gaue his diligence to haue the Byble of his awne translation. The doctours, as Hirenus, Cyprianus, Tertullian, S. Iherome, S. Augustine, Hylarius & S. Ambrose vpon dyuerse places of the scripture, reade not þe texte all alpe.

Therfore oughte it not to be taken as euell, þe soch men as haue vnderstandynge now in oure tyme, exerceyse them selues in þe tongues, & geue their diligence to translate out of one language in to another. For we ought rather to geue god hys thanks therfore, which thow his spete stretch by his myndes, so to exerceyse them selues therein. Wolde god it had neuer bene left of after þe tyme of S. Augustine, then shulde we neuer haue come in to soch blindness & ignoraunce, in to soch errorres & delusjōns. For as soone as the Byble was cast asyde, & nomore put in exerceyse, then beganne euery one of his awne heade to wyte what so euer came in to his brayne and þe seemed to be good in his awne eyes: and so grewe þe darknes of his tradiciōs. And this same is þe cause þe we haue had so many wyrters, which seldome made mēcyon of þe scripture of the Byble: & though they some tyme aleged it, yet was it done so farre out of season & so wyde from þe purpose, that a mā maye well perceaue, how that they neuer sawe the orygynall.

Seynge then þe this diligent exerceyse of translatynge doth so moch good & edifyeth in other languages, why shulde it do euell in oures? Doubtes lyke as all nacjōns in þe dyuersite of speeches maye knowe one God in the vnite of faith, and be one in loue: euen so maye dyuerse translations vnderstonde one another, & that in the head articles & grounde of oure most blessed faith, though they vse sondre wordes. wherfore me thynke we haue greute occasjōn to geue thanks vnto God. that he hath opened vnto his church the gyfte of interpretacyon & of pryncypynge, and that there are now at this tyme so many, which with soch diligence and faithfulness mēce

To the reader.

prere scripture to the honour of god and edifyinge of his people, where as (lyke as whan many are shutyng together) euery one doth his best to be nyest the marke. And though they can not all attayne therto, yet shuteh one nyer then another, and hytteth it better then another, yee one can do it better the another. who is now then so vnreasonable, so despytfull, or enuyous, as to abhorre him y doth all his diligence to hytte y pycke, and to shute nyest it, though he mysse & come not nyest the mark? Ought not soch one rather to be commended, and to be helped forwarde, that he maye excrcyse himselfe the more therein?

For the which cause (acordyng as I was despyed) I toke the more vpon me to set forth this speciall translacyon, not as a checker, not as a reprouer, or despyser of other mens translacions (for amonge many as yet I haue founde none without occasion of greate thankesgeuyng vnto god) but lowly & faythfully haue I folowed myne interpreters, & that vnder correccyon. And though I haue sayled eny where (as there is noman but he myseth in some thyng) loue shall constyre all to y best without eny peruerse iudgment. There is noman lyuyng y can se all thynges, ne ther hath god geuen eny man to knowe euery thyng. One seyth more clearly then another, one hath more vnderstondyng then another, one can vtter a thyng better then another, but noman ought to enuye, or dyspyse another. He that can do better then another, shulde not set him at naught y vnderstondeth lesse: yee he that hath y more vnderstondyng, ought to remembre that the same gyfte is not his but Gods, and y God hath geue it him to teach & enfourme the ignorant. If thou hast knowlege therfore to iudge where eny faute is made, I doute not but thou wilt helpe to amende it, yf loue be ioyned with thy knowlege. Howbeit wherin so euer I can perceaue by my selfe, or by the informacyon of other, that I haue sayled (as it is no wonder) I shall now by the helpe of God ouerlooke it better & amende it.

Now wil I exhorte the (who so euer thou be y readest scripture) yf thou fynde oughte therein y thou vnderstondest not, or that appeareth to be repugnaunt, geue no reuererious ner haystye iudgment therof: but ascrybe it to thyne awne ignorance, not to the scripture, thynke y thou vnderstondest it not, or y it hath some other meanynge, or y it is haplye ouersene of y interpreters, or wronge prynced. A gappe, it shall greatly helpe y to vnderstonde scripture, yf thou marke not onely what is spoken or wyttten, but of whom, & vnto whom, with what wordes, at what tyme where, to what intent, with what circumstance, consyderynge what goeth befoze, and what foloweth after. For there be some thynges which are done & wyttte, to the intente y we shulde do lyke wyse: as whan Abraham beleueth God, is obedient vnto his worde, & defendeth Lot his kynsmen from violent wronge. There be some thynges also which are wyttte, to the intente y we shulde eschue soch lyke. As whan Dauid lyeth with Arias wyfe, & causeth him to be slayne. Therfore (I saye) whan thou readest scripture, be wyse & circumspecte: & whan thou comest to soch straunge maners of speakynge & darke sentences, to soch parables & similitudes, to soch dreames or vyfions as are hyd from thy vnderstondyng, comytte them vnto God or to the gyfte of his holy sprete in them y are better lerned then thou.

As for the commendacyon of Gods holy scripture, I wolde sayne magnifye it as it is worthy, but I am farre vnufficiet therto. & therfore I thoughte it better for me to holde my tonge, then with few wordes to prayse or commende it: exhortynge y (most deare reader) so to loue it, so to cleue vnto it, & so to folowe it in thy daylye conuersacyon, y other men seynge thy good workes & the frutes of y holy goost in the, maye prayse the father of heauen, & geue his worde a good reporte: for to lyue after the lawe of God, & to leade a vertuous conuersacyon, is the greatest prayse y thou canst geue vnto his doctryne.

But as touchynge the euell reporte and dyspryse that the good worde of God hath by the corrupte and euell conuersacyon of some, y daylye heare it and professe it outwardly with theyr mouthes, I exhorte y (most deare reader) let not y offende the ner withdrawe thy mynde fro the loue of y tructh, nether moue y to be partaker in lyke

A prologe.

vnthankfulnes: but seynge þ lighte is come in to the worlde, loue nomore the woꝝkes of darknes, receaue not the grace of god in vayne. Call to thy remembraunce how lounge & mercifull God is vnto the, how kyndly and fatherly he helpeth the in all trouble, teacheth thyne ignorance, healeth the in all thy syknesse, forgeueth the all thy synnes, fedeth þ, geueth the drynke, helpeth þ out of pꝛeson, norysheth the in straunge countrees, careth for the, & seyth þ thou wante nothyng. Call this to mynde (I saie) & that earnestly, and cōsydꝛe how thou hast receaued of god all the se benefites (pꝛe and many mo then thou canst despye) how thou art bounde lykewyse to shewe thy selfe vnto thy neghbour asfarre as thou canst, to teach him yf he be ignoraunt, to helpe him in all his trouble, to heale his syknes, to forgeue him his offences, and that hartely, to fede him, to cherish him, to care for him, and to se þ he wante nothyng. And on this behalfe I beseeke the (thou þ hast þ ryches of this worlde, and louest God with thy harte) to lyfte vp thyne eyes, and se how greate a multitude of pooꝛe people renne thorow euery towne: haue pitie on thyne awne flesh, helpe them with a good harte, and do with thy counsell all that euer thou canst, that this vnshamefast beggynge maye be put downe, that these ydle folkes maye be set to labour, & that soch as are not able to get theyꝝ lyuynge, maye be prouyded for. At the leest thou þ art of counsell with soch as are in auctoꝛyte, geue them some occasion to cast theyꝝ heades together, and to make prouysyon for the pooꝛe. But the in remembraunce of those noble cittyes in other countrees, that by the auctoꝛyte of theyꝝ pꝛynces haue so rychely ad well prouided for theyꝝ pooꝛe people, to the greate shame & dishonoure of vs, yf we lykewyse receauynge þ woꝛde of God, shewe not soch lyke frutes therof. wolde God þ those men (whose office is to maynteyne þ common welth) were as diligent in this cause as they are in other. Let vs be warre by tymes, for after vnthankfulnes there foloweth euer a plage: the merciful hande of God be with vs, & defende vs that we be not partakers therof.

Deute.
6.2.

Go to now (most deare reader) & syt the downe at the Lordes fete and reade his woꝛdes, & (as Moyses teacheth the Jewes) take them in to theyꝝ herte, & let thy talkynge & communicacion be of them whan thou syttest in thyne house, oꝛ goest by þ waye, whan thou lyest downe, & whan thou ryseth vp. And aboue all thynges fasthyon thy lyfe, & conuersacion acōdyng to the doctryne of the holy goost therein, that thou mayest be partaker of þ good promyses of god in the Byble, & be hepye of his blessinge in Christ. In whom yf thou put thy trust, & be an vnspayed reader oꝛ hearer of hys woꝛde with thy hert, thou shalt fynde swetenesse theryn, & spee wōderous thynges, to thy vnderstonynge, to the auoydynge of all sedycious sectes, to the abhorrynge of thy olde synfull lyfe, & to the stablyshynge of thy godly conuersacion.

In the first boke of Moyses (called Genesis) thou mayest letne to knowe the almighty power of god in creatynge all of naught, his infinite wysdome in ordynynge the same, his ryghteousnes in punysshynge þ vngodly, his loue & fatherly mercy in comfortynge the righteous with his promes. &c.

In the seconde boke (called Exodus) we se the myghtye arme of god, in deliuerynge his people from so greate bondage out of Egypte, and what prouysyon he maketh for them in the wilderness, how he teacheth them with his whollsome woꝛde and how the Tabernacle was made and set vp.

In the thyrde boke (called Leviticus) is declared what sacrifices the pꝛiestes & Leuites bled, and what theyꝝ office & ministracyon was.

In the fourth boke (called Numerus) is declared how the people are nombꝛed and mustꝛed, how the captaynes are cholen after þ trybes & kynteds, how they wete forth to þ battapll, how they pitched theyꝝ tentes, & how they bꝛake vp.

The fyfth boke (called Deuteronomium) sheweth how that Moyses now beynge olde, rehearseth the lawe of god vnto þ people, putteth them in remembraunce agayne of all the wonders & benefices that god had shewed for them, and exhorteth them earnestly to loue þ Lorde theyꝝ god, to cleue vnto him, to put their trust in him and to hearken vnto his voyce.

To the reader.

After the death of Moses doth Josue brynge the people in to the lōde of promes where God doth wonderous thynge for his people by Josue, which distributeth þe londe vnto them, vnto euery trybe theyr possession. But in theyr wealth they forgot the goodnes of God, so that oft tymes he gaue the ouer in to the hande of theyr enemies. Neuertheles whan soeuer they called faithfully vpon him, and conuerted, he deliuered them agayne, as the booke of Judges declarerh.

In the booke of the kynge, is describde the regiment of good and euell prynces, and how the decaye of all nacions cometh by euil kynge. For in Jeroboam thou seyst what myschefe, what ydolatre & soch like abhominacyon foloweth, whā the kynge is a mainteyner of false doctryne, and causeth the people to synne agaynst God, which fallinge awaye from gods worde, increaseth so sore amonge them, that it was the cause of all theyr sorowe and misery, & the very occasion why Israel first and then Juda, were carryed awaye in to captiuite. Agayne, in Josaphat, in Ezechias and in Josias thou seyst the nature of a vertuous kynge. He putteth downe the houses of ydolatre, seyth that his prestes teach nothyng but þe lawe of God, commaundeth his lordes to go with them, and to se that they teach the people. In these kynge (I saye) thou seyst the comendacion of a true defender of þe fayth, for he spareth nether cost ner labour, to mainteyne the lawes of God, to seke the welth & prosperite of his people, and to rote out the wicked. And where soch a prince is, thou seyst agayne, how God defendeth him and his people, though he haue neuer so many enemies. Thus wente it with the in the olde tyme, and euen after þe same maner goeth it now with vs: God be praysed therfore, and graunte vs of his fatherly mercy, that we be not vnthankfull: lest where he now geueth vs a Josaphat, an Ezechias, yee a very Josias, he sende vs a Pharaos, a Jeroboams, or an Achab. 2. Par. 17. b.

In the two first booke of Exodus & in Hester thou seyst the deliuerance of the people, which though they were but fewe, yet is it vnto vs all a speciall comfōrt, for so moch as God is not forgetfull of his promes, but bryngeth them out of captiuite, accordynge as he had tolde them before.

In the booke of Job we lerne comfōrt and pacience, in that God not onely punyssheth the wicked, but proueth & tryeth the iust and righteous (howbeit there is noman innocent in his sighte) by diuerse troubles in this lyfe, declarynge thereby, þe they are not his bastards, but his deare sonnes, and that he loueth them.

In the Psalmes we lerne how to resorte onely vnto God in all oure troubles, to seke helpe at him, to call onely vpon him, to satle oure myndes by paciēce, & how we ought in prosperite to be thankfull vnto him,

The Proverbs and the Preacher of Salomon teach vs wysdome, to knowe God, oure owne selues, and the worlde, and how vayne all thynge are, saue onely to cleue vnto God.

As for the doctryne of the Prophetes, what is it els, but an earnest exhortacion to eschue synne, & to turne vnto God: a faythfull promes of the mercy and pardon of God, vnto all them þe turne vnto him, and a threatenynge of his wrath to the vngodly: sayynge that here and there they prophesye also manifestly of Christ, of þe expulsion of the Jewes, and callynge of the Hethen.

Thus moch thought I to speake of þe olde Testament, wherin almyghtie God openeth vnto vs his myghty power, his wysdome, his lōyng mercy & righteousnesse: for the which cause it oughte of no man to be abhorred, despyed, or lightly regarded, as though it were an olde scripture & nothyng belōged vnto vs, or þe now were to be refused. For it is Gods true scripture & testimony, which the Lorde Iesus commaundeth the Jewes to searce, who so euer beleuech not the scripture, beleuech not Christ, and who so refuseth it, refuseth God also. Jo. 5. d

The New Testament or Gospell, is a manifest and cleare testimony of Christ how God perfourmeth his ooth and promes made in the olde Testament, how the New is declared and included in the Olde, and the Olde fulfilled and verifed in the New.

A prologe.

Now where as the most famous interpreters of all geue sondrye iudgmentes of the texte (so farre as it is done by þe sprete of knowlege in the holy goost) me thynke noman shulde be offended there at, for they referte theyr doinges in mekenes to the sprete of trueth in the congregacyon of god: & sure I am, that there commeth more knowlege and vnderstonduge of the scripture by theyr sondrye translatyons, then by all the gloses of oure sophistycall doctours. For that one interpreteth somthyng obscurely in one place, the same translateth another (or els he him selfe) more manifestly by a more playne vocable of the same meanyng in another place. Be not thou offended therfore (good Reader) though one call a scribe, that another calleth a lawper: or elders, that another calleth father & mother: or repentaunce, that another calleth pennaunce or amendment. For yf thou be not disceaue by mens tradicions, thou shalt fynde nomore dyuersite betwene these termes then betwene foure pens and a grote. And this maner haue I vsed in my translatyon, callyng it in some place pennaunce, that in another place I call repentaunce, and that not onely because the interpreters haue done so befoze me, but that the aduersaries of the trueth maye se, how that we abhorre not this worde pennaunce (as they vntuly reperte of vs) no more then the interpreters of latyn abhorre penitence, whan they reade resipiscere. Onely oure hertes desyre vnto God, is, that his people be not blynded in theyr vnderstonduge, lest they beleue pennaunce to be ought saue a very repentaunce, amendment, or conuersyon vnto God, and to be an vnfayned new creature in Christ, and to lyue accordyng to his lawe. For is shall they fall in to the olde blasphemie of Christes bloude, and beleue, that they the selucs are able to make satisfaccion vnto God for theyr awie synnes, from the which erreure god of his mercye and plenteous goodnes pfectue all his.

Now to conclude: for so moch as all the scripture is wyrtten for thy doctryne & ensample, it shalbe necessary for the, to take holde vpon it, whyle it is offred the, yee and with ten handes thankfully to receaue it. And though it be not worthely ministered vnto the in this translatyon (by reason of my rudnes) yet yf thou be feruēt in thy prayer, God shal not onely sende it the in a better shappe, by the mynistracyon of other that beganne it afore, but shall also moue the hertes of them, which as yet medled not withall, to take it in hande, and to bestowe the gifte of theyr vnderstonduge theron, as well in oure language as other famous interpreters do in other languages. And I praye God, that thorow my pooze ministracyon here in, I maye geue them that can do better, some occasyon so to do: exhortyng the (most deare reader) in the meane whyle on Gods behalfe, yf thou be a heade, a Iudge, or ruler of þe people, that thou let not the boke of this lawe departe out of thy mouth, but exercise thyselfe therein both daye and nyght, and be euer readyng in it as long as thou lyuest: that thou mayest lerne to feare the Lorde thy God, & not to turne asyde from the commaundement, nether to the right hande ner to the lefte: lest thou be a knowet of personnes in iudgmet, and wylst the righte of the straunger, of the fatherles or of the wedowe, and so þe curse to come vpon the. But what office so euer thou hast wayte vpon it, and execute it, to the mayntenaunce of peace, to the welth of thy people, defendyng the lawes of God, and the louers therof, and to the destruccyon of the wicked.

yf thou be a preacher, and hast the ouersight of the flocke of Christ, awake and fede Christes shepe with a good herte, & spare no labour to do them good, seke not thy selfe, & bewarre of fylthy lucre/ but be vnto þe flocke an ensample, in þe worde, in couersacyon, in loue, in feruentnes of þe sprete, and be euer readyng, exhortyng, & teachyng in Gods worde, that the people of God renne not vnto other doctrynes and lest thou thy selfe (whan thou shuldest teach other) be founde ignoraunt therein. And rather then thou woldest teach the people any other thyng then Gods worde take the boke in thyne hande, & reade the wordes euē as they stonde therein (so: it is no shame so to do, it is more shame to make a lye) This I saye for soch, as are not yet experte in the scripture, for I repproue no preachyng with ut the boke as longe as they saye the trueth.

Jos. 1. a
Deute.
17. d
Deute.
24.
Roma.
12. b.
1. Pet.
4. b.
Actu.
20. d
1. Petr.
5. a.
1. Tim.
4. b.
Cl. 2. a

To the reader.

yf thou be a man that hast wyfe and childre, first loue thy wyfe, accordyng to the Ephe.
 enlample of the loue, wherwith Christ loued the cōgregacion, and remembre that 5.c.
 so doyng, thou louest euen thyselfe: yf thou hate her, thou hatest thine awne flesh:
 yf thou cherishe her and make moch of her, thou cherisest & makest moch of thyselfe
 for she is bone of thy bones, & flesh of thy flesh. And who so euer thou be that hast
 children, byng them bp in the nurtour and informacion of the Lorde. And yf thou Ephe.
 be ignoraunt, or art otherwyse occupied lausfully that thou canst not teach them thy 6.a.
 selfe, then be euen as diligent to seke a good master for thy childre, as thou wast to
 seke a mother to beare them: for there lieth as great weight in the one as in y other.
 p̄ee better it were for the to be vnborne, then not to feare God, or to be euel brought
 bp. which thyng (I meane byngynge bp well of children) yf it be diligently looked
 to, it is the vpholdinge of all comon welthes: and the negligence of the same, the
 very decaye of all realmes.

Finally, who so euer thou be, take these wordes of scripture in to thy herte, and
 be not onely an outward hearer, but a doer thereafter, and practyse thyselfe therein:
 that thou mayest fele in thine hert, the swete promyses therof for thy consolacion in
 all trouble, & for the sure stablyshinge of thy hope in Christ, and haue euer

an eye to y wordes of scripture, that yf thou be a teacher of other
 thou mayest be within the boundes of the trueth, or
 at the leest though thou be but an hearer or
 reader of another mans doyn
 ges, thou mayest
 yet haue
 knowlege to iud-
 ge all sp̄etes, and be fre from
 euery erroure, to the vtter destruccion
 of all sedicious sectes & straunge doctrynes, that
 the holy scripture maye haue fre passage, and be had in re-
 putacion, to the worshippe of the authoꝝ therof,
 which is euen God himselfe: to whom
 for his most blessed worde be
 gloꝝy & domynion
 now & euer.
 Amen.

The bokes of the hole Byble.

how they are named in Englysh and Latyn / how longe they are wyrtten in the allegacions, how many chapters every boke hath, and in what leafe every one begynneth.

The bokes of the fyrst parte.

Abbreviacion.	Boke.	Chapters.	Leafe.
Gen.	Genesis, the fyrst boke of Moyses.	l.	fyrst.
Exo.	Exodus, the seconde boke of Moyses.	xl.	xxiij.
Leut.	Leuiticus, the thyrde boke of Moyses.	xxvij.	clij.
Num.	Numerus, the fourthe boke of Moyses.	xxxij.	lv.
Deut.	Deuteronomion, the fyfth boke of Moyses.	xxxij.	lxxvij.

The bokes of the seconde parte.

Abbreviacion.	Boke.	Chapters.	Leafe.
Jos.	Josue, the boke of Josua.	xxij.	ii.
Jud.	Judicum, the boke of the Judges.	xxi.	xij.
Ruth.	Ruth, the boke of Ruth.	iiij.	xxvij.
I. Reg.	Regum, the fyrst boke of the kynges.	xxij.	xxvi.
II. Reg.	Regum, the seconde boke of the kynges.	xxvij.	xl.
III. Reg.	Regum, the thyrde boke of the kynges.	xxij.	liij.
IIII. Reg.	Regum, the fourth boke of the kynges.	xxv.	lxxvi.
I. Par.	Paralipomenon, p. I. boke of p. Cronicles.	xxv.	lxxix.
II. Par.	Paralipomenon, p. II. boke of p. Cronicles.	xxviij.	xcj.
I. Esd.	Esdre, the fyrst boke of Esdras.	x.	cviij.
II. Esd.	Esdre, the seconde boke of Esdras.	xij.	cxj.
Hester.	Hester, the boke of Hester.	x.	cxxviij.

The bokes of the thyrde parte.

Abbreviacion.	boke.	Chapters.	Leafe.
Job.	Job, the boke of Job.	xij.	fyrst
Psal.	Psalterium, the Psalter.	cl.	xij.
Prou.	Prouerbia, the prouerbes of Salomon.	xxxi.	xxviiij.
Ecle.	Ecclesiastes, the preacher of Salomon.	xij.	clviij.
Cant.	Cantica Canticoru, Salomons dalettes.	vij.	l.

The Prophetes.

Abbreviacion.	Boke.	Chapters.	Leafe.
Esa.	Esaia, Esay the prophete.	lxvij.	ii.
Jer.	Jeremias, Jeremy the prophete.	liij.	xxvij.
Lam.	Lamentations of Jeremy.	v.	xlx.
Bar.	Baruc, Baruc the prophete.	vij.	li.
Eze.	Ezechiel, Ezechiel the prophete.	xlviij.	lv.
Dan.	Daniel, Daniel the prophete.	xij.	lxxviij.
Ose.	Oseas, Oseas the prophete.	xvij.	lxxxvij.
Joel.	Joel, Joel the prophete.	ij.	lxxxv.
Amo.	Amos, Amos the prophete.	ix.	lxxxviij.
Abd.	Abdias, Abdy the prophete.	i.	xc.
Jon.	Jonas, Jonas the prophete.	ij.	xcj.
Mich.	Micheas, Micheas the prophete.	vij.	xcij.
Na.	Naum, Naum the prophete.	ij.	xcviij.
Abac.	Abacuc, Abacuc the prophete.	ij.	xcv.
Soph.	Sophonias, Sophony the prophete.	ij.	xcvi.
Agg.	Aggeus, Aggeus the prophete.	ij.	xcviij.
Zacha.	Zacharias, Zachary the prophete.	xij.	xcviij.
Mal.	Malachias, Malachy the prophet.	ij.	ci.

The Apocrypha.

Abbzeuiacion.	Boke.	Chapters.	Leafe
III. Eldze.	Eldze. the thynde boke of Eldzas.	ix.	ii.
IIII. Eldze.	Eldze. the fourth boke of Eldzas.	xbi.	biii.
Tob.	Tobias. the boke of Tobias.	xliii.	xx.
Judith.	Judith. the boke of Judith.	xbi.	xxiii.
Certayne Chapiters of Hester.		vi.	xxx.
Sap.	Sapientia. the boke of wysdome.	xix.	xxxi.
Eccli.	Ecclesiasticus, Iesus Syrac.	li.	xxxix.
Suf.	Susanna. the storpe of Susanna.	i.	lvii.
Bel.	Bel. the storpe of Bell.	i.	lviii.
I. Mac.	Macchabeorum, the fyrst boke of the Mac.	xbi.	lii.
II. Mac.	Macchabeorum, The secōde boke of the Mac.	xb.	lxxii.

The new Testament.

Abbzeuiacion.	Boke.	Chapters.	Leafe
Math.	Mathew the Euangelist.	xxviii.	ii.
Mar.	Marke the Euangelist.	xbi.	xbi.
Luc.	Luke the Euangelist.	xxiiii.	xxv.
Joh.	Jhon the Euangelist.	xxi.	xl.
Act.	The Actes of the Apostles	xxviii.	li.
Rom.	The Epistle to the Romaynes.	xbi.	lxbi.
I. Cor.	The fyrst epistle to the Corinthians.	xbi.	lxxii.
II. Cor.	The seconde epistle to the Corinthians.	xiii.	lxxviii.
Gal.	The epistle to the Galathians.	vi.	lxxxii.
Ephe.	The Epistle to the Ephesians	vi.	lxxxiii.
Phil.	The epistle to the Philippians.	iii.	lxxxvi.
Col.	The epistle to the Collosians	iii.	lxxxviii.
I. Tess.	The first Epistle to the Tessalonians.	v.	lxxxix.
II. Tess.	The seconde Epistle to the Tessalonians.	iii.	xc.
I. Timo.	The fyrst Epistle vnto Timothy.	vi.	xcii.
II. Tim.	The seconde Epistle vnto Timothy.	iii.	xciii.
Tit.	The epistle vnto Tytus	iii.	xcviii.
Phile.	The epistle vnto Philemon	i.	xcviii.
I. Pet.	The fyrst epistle of S. Peter	v.	xcv.
II. Pet.	The seconde epistle of S. Peter.	iii.	xcvi.
I. Joh.	The fyrst epistle of S. Jhon.	v.	xcviii.
II. Joh.	The seconde epistle of S. Jhon	i.	xcix.
III. Joh.	The thirde epistle of S. Jhon	i.	xcix.
Heb.	The epistle vnto the Hebrues	xiii.	c.
Jac.	The epistle of S. James	v.	ciii.
Jud.	The epistle of S. Jude.	i.	cvi.
Reu.	The Reuelacion of S. Jhon.	xiii.	cvi.

The first boke of

Moses / called

Genesis

what this boke conteyneth.

- Chap. i.** The creation of the worlde in sixe dayes / and of man.
- Chap. ii.** The rest of the seuerth daye. The tre of knowlge of good & euill is forbydden. Of the creation of Eua.
- Chap. iii.** The serpent deceaucth the woman: they transgresse and are dyspued out of paradys.
- Chap. iiii.** Abels offerynge pleaseth God: therfore doth his brother Cayn hate hym: murdereth hym: & is cursed. Of the chylidren of Cayn.
- Chap. v.** Of the generation, age & death of Adm: Seth and his sonnes vnto Noe.
- Chap. vi.** The occasion of the floude: and of the presarpynge of the arcke.
- Chap. vii.** Noe with his housholde is preserued in the arcke: where as all the worlde perissheth thowowe the floude.
- Chap. viii.** The floude abateth. Noe goeth out of arcke. &c.
- Chap. ix.** God blesteth Noe and his sonnes: for byddeth to eate the floude of beestes, and to shed mans bloude: maketh a conuenaunt (and geueth the rapabowe for a token of the same) that he wylle destroye the worlde no moze by water. Noe is dyspoken. Ham vncouereth hym, and getteth his curse.
- Chap. x.** The increace of mas generaciō by Noes chye sonnes: which go abyode and begynne to buylde.
- Chap. xi.** The buyldynge of the towre of Babel is hyndreth thowowe the confusyon of the tonges. The generacion of Sem vntyll Abiam: whiche goeth with Loth vnto Haran.
- Chap. xii.** Abiam goeth with Loth into a strange londe at the wynde of the Lord: whiche appeareth vnto hym in Canaan: and promyseth to geue the same londe vnto his seide. Afterwarde goeth Abiam into Egypte and sayneth Saray to be his wyfe.
- Chap. xiii.** Abiam and Loth departe agayne out of Egypte: and haue so many cattell that they can not dwell together. Abiam receaueth the blessing and promys.
- Chap. xiiii.** Loth is taken prisoner: Abiam deliuereth hym: Melchisedech sedeth Abiam at his returnynge: Abiam geueth hym tythes of the spoyle: and holdeth nothinge of the kynge of Sodoms goodes.
- Chap. xv.** God comforteth Abiam and promyseth hym seide: He beleueth and is iustified.
- Chap. xvi.** Sarai geueth Abiam leue to take hym maybe whiche beareth hym Ismaell.
- Chap. xvii.** The couenaunt of circumcysion. &c.
- Chap. xviii.** Chye mē appeare vnto Abiam to whom the destruction of Sodoms is declared.
- Chap. xix.** Loth receaucth the two angells the men of Sodome go aboute to abuse them: Loth is deliuered Sodome is destroyed: Loth's wyfe is turned to a pylle of salt: and his doughters beare chylidren vnto hym.
- Chap. xx.** Abiam departeth as a straunger in to Gerar: and sayneth Sarai to be his wyfe: the kynge taketh her and geueth hym her agayne.
- Chap. xxi.** The byrth of Isaac: Agar is put out with hyr sonne. Abiam and Abimelech are sworne frendes.

- Chap. xxii.** God testeth Abiam: whiche at his word wolde offre his owne sonne. The promys is confirmed vnto hym with an ooth.
- Chap. xxiii.** The death of Sara: for whom Abiam byeth a pece of londe to burie her in.
- Chap. xxiiii.** Abiam wylle haue his sonne to mary in his owne kynred: the seruaunt byngeth Rebecca: whō Isaac taketh to wyfe.
- Chap. xxv.** Abiam begetteth mo chylidren by ano: ther wyfe: geueth his good vnto Isaac and dyeth. Isaac begynneth to growe: Esau selleth his byrth righte.
- Chap. xxvi.** Isaac goeth into Gerar: sayneth Rebecca to be his wyfe: increaseth in ryche: The Idyllines stoppe his welles. Abimelech & he are sworne frendes.
- Chap. xxvii.** Jacob is blessed before Esau: and Esau threutenth hym: but he flyeth into Haran to Laban his mothers brother.
- Chap. xxviii.** Isaac sendeth Jacob awaye to mary amonge Labans doughters, Jacob seyth a vision, God comforteth hym the promys made vnto Abiam: wher vpon Jacob maketh a bowe.
- Chap. xxix.** Jacob geueth Labans shepe to dyspence: seyth seuen yere for Rachel: Lea is geuen hym: & yet seyntly he seuen yere mo for Rachel.
- Chap. xxx.** Rachel geueth Jacob hyr mayden and so doeth Lea: they beare hym chylidren: his reward is appointed with a condicion: wherby he is made ryche.
- Chap. xxxi.** Jacob goeth home ward. Rachel stealeth hyr fathers ymages. Laban ouertaketh them and syn: deth not his ymages: they sweare together: the angell meteth Jacob.
- Chap. xxxii.** Jacob sendeth presentes vnto Esau: & setteth God in remembraunce of his promys: and wylleth with the angell: whiche chaungeth his name and blesteth hym.
- Chap. xxxiii.** Jacob and Esau are agreed. &c.
- Chap. xxxiiii.** Dyna Jacobs doughter is forced by her them: wherof there cometh great bloud sheddynge.
- Chap. xxxv.** Rachel dyeth at the byrth of Benjamin. Ruben lyeth with his fathers concubyn.
- Chap. xxxvi.** Of the princes that came of Esau: and how Esau departeth from his brother.
- Chap. xxxvii.** Joseph is hated of his brethren: and solde into Egypte.
- Chap. xxxviii.** Juda lyeth with his doughter in lawe whiche beareth hym two sonnes.
- Chap. xxxix.** Joseph is beloued: & because he wylle not consente to the inordinate desyre of his masteresse, he is put in pryson.
- Chap. xl.** Joseph expoundeth the dreames of the two prisoners.
- Chap. xli.** Joseph declareth Pharaos dreame: and is made a Lord of Egypte. The deth begynneth.
- Chap. xlii.** Josephs brethren come in to Egypte to bye coyne: and are troubled of hym.
- Chap. xliiii.** They come agayne for coyne: byngeth Ben: Jamyn with them: and are put to moze trouble.
- Chap. xliiii.** As they go home he caueth the be brought agayne: and put to moze feare.
- Chap. xlv.** Joseph vtereth hym selfe to his brethren: and sendeth for his father.
- Chap. xlv.** Jacob cometh in to Egypte with all his people: Joseph receaueth hym.
- Chap. xlvii.** Pharaos geueth them the londe of Gosen: & deth is great in Egypte. &c.
- Chap. xlviii.** Jacob is sycke: a blessed Josephs sonnes.
- Chap. xlix.** Jacob before his deth telleth his sonnes what shall happen vnto them, and dyeth.
- Chap. l.** Joseph buryeth his father: and chargeth his brethren concernynge his bones: and dyeth in Egypte.

Because that whan thou go

est to study in holy scripture, thou shuldest do it with reuerence, ther
foze for thy instruction & louynge admonicion thereto, the Reue-
rende father in god, Nicolas, Bisshope of Salisburp hath
prescribed the this prayer folowynge, taken
out of the same.

Jacob. 1.



Lozde God almyghtye whiche longe agoo saydest by thy
mouthe of James thyn Apostle: If any of you lacke wys-
dom, let hym aske it of God whiche geueth it plenteously
to all men, and casteth no man in the terhe, and it shal be
geuen hym. Heare my petition for this thy promes sake.

psal.
140.
psal.
129.
psal. 9.

Let my prayer ascende luckely in to thy syght lyke incense. Let thyn
eare be attent vnto my depe desyre. Geue me wysdome which is euer
assistent about thy seate. And put me not out from amonge
thy chyl-
dren, for I am thy seruaunt and þ sonne of thy handmayde. & sende
her (I meane thy godly wysdome) out of thyn holy heauens, and
from the trone of thy maiestye, that she maye be with me, and labour
with me, & I may knowe what is acceptable in thy syght. Oh lerne

psal. 118.

me goodnes, nurtoure, and knowlege, for I beleue thy commaunde-
mentes. Thou art good and gracypous, instructe me in thyn ordy-
naunces. Let myne hertie besechynge ascende in to thy presence. Geue
me vnderstondynge accordynge to thy worde. Oh geue me vndersto-
dunge, and I shall kepe thy lawe, & I shall kepe it with all myne
herte. Shewe me thy wayes o Lozde, & teache me thy patthes. Leade
me in to thy trueth and lerne me, for thou art the God of my helth.

psal. 24.

psal. 26.

And on the do I depende alway. Heare now my voyce O Lozde with
which I haue cryed vnto the. Haue mercy vpon me, and gracypously
heare me for Iesus Chyistes sake oure Lozde, which lyueth and reyg-
neth with the his father & the holy goost worlde without ende. Amen.

After the ende of any Chapter (yf thou wylt) thou
mayest saye these verses folowynge.

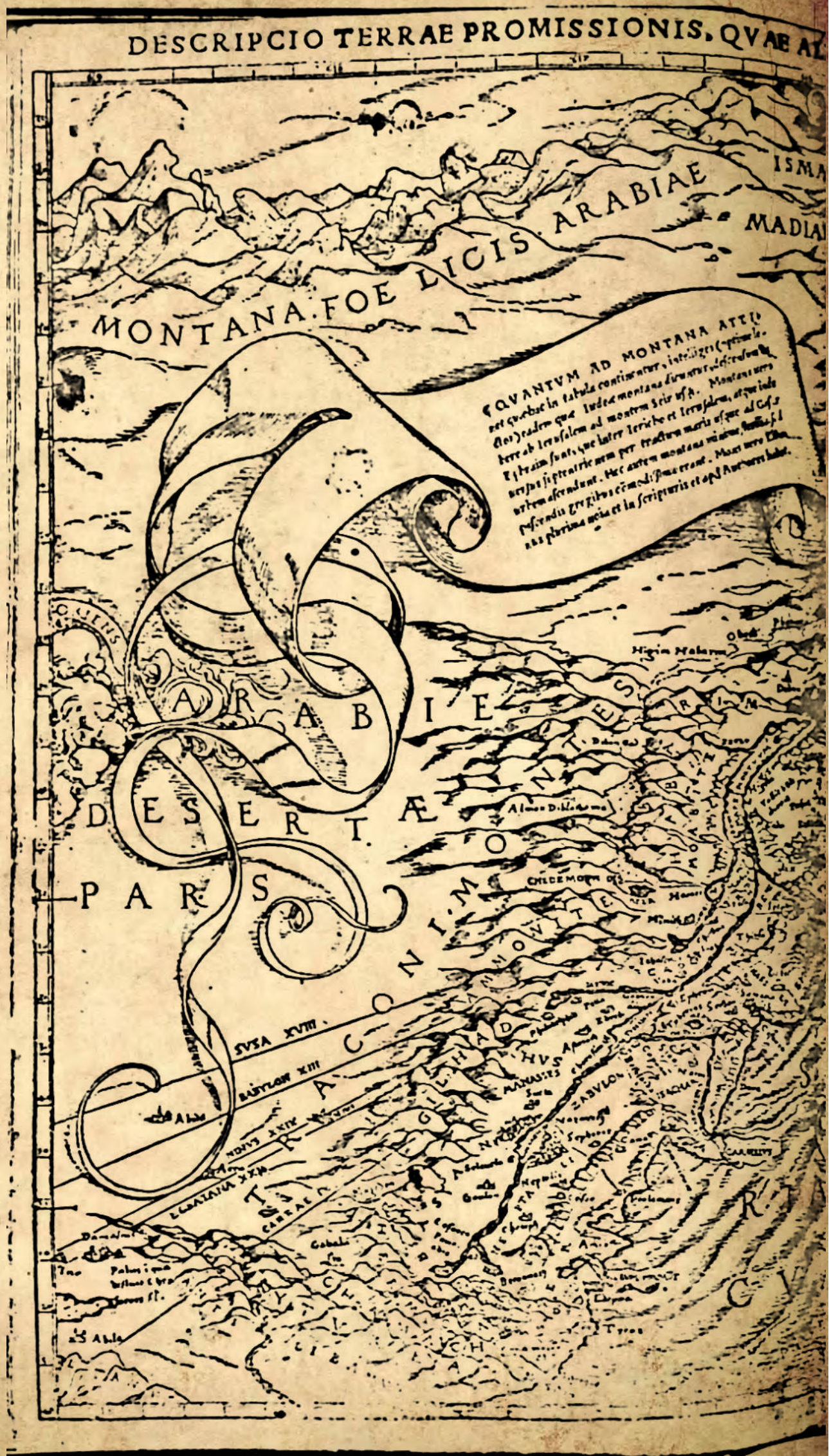
psal. 118.

Leade me (o Lozde) in thy waye, and let me walke in thy trueth.
Oh let myne herte delyte in fearynge thy name.

Ordre my goynge after thy worde, that no wyckednes repgne
in me.

Kepe my steppes within thy patthes, lest my fete turne in to any
contrary waye.

DESCRIPCIO TERRAE PROMISSIONIS. QVAE AT



AS PALESTINA, CANAAN, VEL TERRA SANCTA NVNC VPATVR.



CIRCA QVINTVM ISRAEL HANC PROMISSIO- nis terram inhabitant, post de-
 cam populus Canaanitarum, quos alio nomine Palestinos nuncupamus. In
 ram inter Iordanem et mare magnum, inter Syriam et Iordanem Petre-
 am habitabant. In montem Libanum a tergo Phoeniciae tenebant. In
 leat montem inter flumina Ialoc et Arnonem. Filij Pharan desertum inter
 Syriam et Cades Verneam. Bethel in tractu Iehonae commorabantur. Chene-
 as, Iudaea occupant. Phoeniciae Samaritaniam et Hermon montem a ter-
 go Tyri. Phoeniciae Samaritaniam et regionem Gibeon inhabitant. Iehoi-
 leon et Ierusalem. Ephraim et Benjamin inter montana Iudaea et mare mag-
 num. Enacim valisissimi erant gigantes, qui Iehon occupaverunt.



These are the lawes, that thou shalt lay before them.



BIBLIA

The Bible that

is, the holy Scripture of the
Olde and New Testament, faith-
fully and truly translated out
of Douche and Latyn
in to Englishe.

M. D. XXXV.

S. paul. II. Tessa. III.
praie for vs, that the worde of God maie
haue fre passage, and be glorified. zc.

S. paul Col. III.
Let the worde of Christ dwell in you plen-
teously in all wysdome zc.

Josue I.
Let not the booke of this lawe departe
out of thy mouth, but exercyse thyselfe
therin daye and nighte zc.



So youre waye in to all the
worlde, & preach the Gospel.



The booke of the whole Byble, how they are named
in Englysh and Latyn, how longe they are wrytten in the allegations,
how many chapters euery booke hath, and in what leafe euery
one begynneth.

The booke of the first parte.

Abbreniacion.	Booke.	Chapters.	leafe.
Gen.	Genesis, the first booke of Moses.	l.	first.
Exo.	Exodus, the seconde booke of Moses.	xl.	xxiiij.
Leui.	Leuiticus, the thirde booke of Moses.	xxvij.	xlj.
Num.	Numerus, the fourth booke of Moses.	xxxvj.	lv.
Deut.	Deuteronomion, the fift booke of Moses.	xxxiiij.	lxxiiij.

The booke of the seconde parte.

Abbreniacion.	Booke.	Chapters.	leafe.
Jos.	Josue, the booke of Josua.	xxiiij.	ij.
Jud.	Judicum, the booke of the Judges.	xxi.	xij.
Ruth.	Ruth, the booke of Ruth.	iiij.	xxiiij.
I. Reg.	Regum, the first booke of the kynges.	xxxi.	xxvj.
II. Reg.	Regum, the seconde booke of the kynges.	xxiiij.	xl.
III. Reg.	Regum, the thirde booke of the kynges.	xxij.	liij.
III. Reg.	Regum, the fourth booke of the kynges.	xxv.	lxxvj.
I. par.	Paralipomenon, the I. booke of y Cronicles.	xxx.	lxxix.
II. par.	Paralipomenon, the II. booke of y Cronicles.	xxvj.	xcj.
I. Esdr.	Esdras, the first booke of Esdras.	x.	cvij.
II. Esdr.	Esdras, the seconde booke of Esdras.	xij.	cxj.
Hest.	Hester, the booke of Hester.	x.	cxvij.

The booke of the thirde parte.

Abbreniacion.	Booke.	Chapters.	leafe.
Job.	Job, the booke of Job.	xlij.	first.
Psal.	Psalterium, the Psalter.	cl.	xij.
Pro.	Proverbia, the prouerbes of Salomon.	xxxi.	xxxviij.
Eccls.	Ecclesiastes, the preacher of Salomon.	xij.	xlviij.
Cant.	Cantica Canticoru, Salomons balletes.	vij.	l.

The Prophets.

Abbreniacion.	Booke.	Chapters.	leafe.
Esai.	Esaias, Esay the prophet.	lxxvj.	ij.
Jere.	Jeremias, Jeremy the prophet.	liij.	xxiiij.
Tren.	Treni, the lamentacions of Jeremy.	v.	xlx.
Bar.	Baruch, Baruch the prophet.	xvj.	li.
Eze.	Ezechiel, Ezechiel the prophet.	xlviij.	lv.
Dan.	Daniel, Daniel the prophet.	xij.	lxxvj.
Ose.	Oseas, Oseas the prophet.	xiiij.	lxxxiiij.
Joel.	Joel, Joel the prophet.	ij.	lxxxviij.
Amo.	Amos, Amos the prophet.	ix.	lxxxviij.
Abd.	Abdias, Abdy the prophet.	j.	xc.
Jon.	Jonas, Jonas the prophet.	iiij.	xcj.
Mich.	Micheas, Micheas the prophet.	vij.	xcij.
Na.	Naum, Naum the prophet.	ij.	xciiij.
Abac.	Abacuc, Abacuc the prophet.	ij.	xcv.
Soph.	Sophonias, Sophony the prophet.	ij.	xcvj.
Agg.	Aggeus, Aggeus the prophet.	ij.	xcviij.
Zach.	Zacharias, Zachary the prophet.	xiiij.	xcviij.
Mal.	Malachias, Malachy the prophet.	ij.	cj.

To the reader.

are able to make satisfaction vnto God for their awne synnes: fro the which erreure God of his mercy preserue all his.

Now to conclude: for so moch as all the scripture is wyrtten for thy doctryne and ensample, it shalbe necessary for the, to take holde vpon it, whyle it is offred the, yee and when handes thankefully to receaue it. And though it be not worthely mynistrad vnto the in this translacon (by reason of my rudenes) Yet yf thou be feruent in thy prayer, God shall not onely sende it the in a better shappe by the mynistracion of other that beganne it asore, but shall also moue the hertes of them, which as yet medled not withall, to take it in hande, and to bestowe the gifce of their vnderstandinge: theron, as well in oure language, as other famous interpreters do in other languages. And I praie God, that thow my poore mynistracion here in, I maye geue them that can do better, some occasion so to do: exhortynge the (most deare Reader) in the meane whyle on Gods behalfe, yf thou be a heade, a Judge, or ruler of the people, * that thou let not the boke of this lawe departe out of thy mouth, but exercyse thyselfe therin both daye and nighte, * and be euer readinge in it as lo ge as thou lyest, that thou mayest lerne to feare the **LORDE** thy God, and not to turne asyde from the comaundement, nether to the right hande ner to the lefte: lest thou be a knower of personnes in iudgment, and wrest the righte of the straunger, of the satherles, or of the wedowe, * and so the curse to come vpon the. * But what office so euer thou hast, wayte vpon it, and execute it, to the mayntenaunce of peace, to the welth of thy people, defendinge the lawes of God and the louers therof, and to the destruccion of the wicked.

Iosu. 1. a
Deu. 17. d

Deu. 24. e
* Ro. 12. b
1. Pe. 4. b

Act. 20. d
1. Pet. 5. d
* 1. Ti. 4. b
Tit. 2. a

If thou be a preacher, and hast the ouersight of the flocke of Christ, awake, and se- de Christes shepe with a good hert, and spare no laboure to do the good, seke not thy selfe, and bewarre of fylthy lucre: * but be vnto the flocke an ensample, in the worde, in couersacion, in loue, in feruentnes of the spiete, and be euer readinge, exhortynge, and teachinge in Gods worde, that yf people of God renne not vnto other doctrynes, and lest thou thy selfe (whan thou shuldest teach other) be founde ignoraunt therin. And rather then thou woldest teach the people eny other thinge then Gods worde, take the boke in thyne hande, and reade yf wordes euen as they stonde therein (for it is no shame so to do, it is more shame to make a lye) this I saye for soch as are not yet experte in the scripture, for I retriue no preachinge without the boke, as longe as they saye the trueth.

If thou be a man that hast wyse and childien, first loue thy wyse, acordynge to the ensample of the loue, wherwith Christ loued the congregacion, and remembre that so doynge, thou louest enen thyselfe: yf thou hate her, thou hatest thine awne flesh: yf thou cherishe her and make moch of her, thou cherisest and makest moch of thyselfe: for she is bone of thy bones, and flesh of thy flesh. And who so euer thou be that hast childien * brynge the vp in the nurture and informaciō of the **LORDE**: And yf thou be ignoraunt, or art other wyse occupied lausfully that thou canst not teach them thyselfe, then be euen as diligent to seke a good master for yf childien, as thou wast to seke a mother to beare them: for there lieth as greate weight in the one as in the other: Yee better it were for them to be vborne, then not to feare God, or to be euell brought vp. Which thinge (I meane bryngynge vp well of childien) yf it be diligently looked to, it is yf vpholdinge of all comon welches: and the negligence of the same, the very decaye of all realmes.

Ephe. 5. c

Ephe. 6. a

Synally, who so euer thou be, take these wordes of scripture to hert, and be not onely an outwarde hearer, but a doer thereafter, and practyse thyselfe therin: that thou mayest fele in thine hert, the swete promyses therof for thy consolacion in all trouble, and for the sure stablyshinge of thy hope in Christ: And haue euer an eye to the wordes of scripture,

that yf thou be a teacher of other, thou mayest be within the boundes of the trueth, or at the leest though thou be but an hearer or reader of another mans doynge, thou maiest yet haue knowlege to iudge all spietes, and be fre from euery erreure, to the vtter destruccion of all sedicious sectes and straunge doctrynes, that the holy scripture maye haue fre passage, and be had in reputacion, to the worshippe of the anthor therof, which is enen God himselfe: to whom for his most blessed worde, be glory and domyniō now and euer.
Amen.

The first booke of Moses, called Genesis.

What this booke conteyneth.

- Chap. I. The creacion of the worlde in
fire dayes, and of man.
- Chap. II. The rest of the seuenth daye.
The tre of knowlege of good and euell is for
bydden &c. Of the creacion of Eua.
- Chap. III. The serpent disceaueth the wo-
man, they transgresse, and are dryuen out of
Paradyse.
- Chap. IIII. Abels offerynge pleaseth God,
therfore doth his brother Cain hate him, mur-
thureth him, & is cursed. Of the childre of Cain.
- Chap. V. Of the generacion, age & death
of Adam, Seth, and of his sonnes vnto Noe.
- Chap. VI. The occasion of the floude, and
of the prepayringe of the Arke, &c.
- Chap. VII. Noe with his housholde is pre-
serued in the arke, where as all the worlde pe-
risheth thorow the floude.
- Chap. VIII. The floude abateth, Noe goeth
out of the Arke, &c.
- Chap. IX. God blesseth Noe and his son-
nes, forbiddeth to eate the bloude of bestes,
and to shed mans bloude, maketh a conuen-
ant (and geueth the raynbowe for a token of
the same) that he wyl destroye the worlde no-
more by water. Noe is dronken. Ham vncou-
ereth him, and getteth his curse.
- Chap. X. The increace of mans generaci-
on by Noes thre sonnes, which go abiode & be-
gynne to buyde.
- Chap. XI. The buyldinge of the tower of
Babel is hyndered thorow the confucion of
the tonges. The generacion of Sem vntyll
Abram, which goeth wyth Lot vnto Saran.
- Chap. XII. Abram goeth wyth Lot in to a
straunge londe at the worde of the LORD,
which appeareth vnto him in Canaan, and
promyseth to geue the same londe vnto his se-
de. Afterwarde goeth Abram in to Egipte &
fayneth Sarai to be his sister.
- Chap. XIII. Abram and Lot departe agay-
ne out of Egipte, and haue so many catell that
they can not dwell together. Abram recea-
ueth the blessinge and promes.
- Chap. XIII. Lot is taken prisoner, Abram
delyuereth him, Melchisedec fedeth Abram
at his returnynge. Abram geueth him riches
of the spoyle, and holdeth no thinge of the kyn-
ge of Sodoms goodes.
- Chap. XV. God comforteth Abram, and
promyseth him sede: He beleueth, & is iustified.
- Chap. XVI. Sarai geueth Abram leue to ta-
ke his mayde, which beareth him Ismael.
- Chap. XVII. The couenaunt of circucision &c.
- Chap. XVIII. Thre men appeare vnto Abrahā
to whō the destructiō of Sodome is declared.
- Chap. XIX. Lot receaueth the II. angels, the
men of Sodome go aboute to abuse thē, Lot is
delyuered, Sodome is destroyed, Lot's wy-
fe is turned to a piler of salt, & his daughters
beare children vnto him.
- Chap. XX. Abrahā departeth as a straūger
in to Gerar, and fayneth Sara to be his sister
the kynge taketh her, & geueth hi her againe.
- Chap. XXI. The byrth of Isaac, Agar is
put out with hir sonne, Abrahā and Abimelech
are sworne frendes.
- Chap. XXII. God tryeth Abraham, which at
his word wolde offre his awne sonne. The pro-
mes is confirmed vnto him with an oath.
- Chap. XXIII. The death of Sara, for whom
Abraham byeth a pece of londe to burye her in.
- Chap. XXIII. Abraham wyl haue his sonne to
marry in his awne kindred, the seruaunt bringeth
Rebecca, whom Isaac taketh to wife.
- Chap. XXV. Abraham begetteth mo children
by another wife, geueth his good vnto Isaac, &
dyeth. Isaac begynneth to growe, Esau selleth
his byrthrighte.
- Chap. XXVI. Isaac goeth in to Gerar, fayneth
Rebecca to be his sister, increaseth in riches,
the Philistynes stoppe his welles. Abimelech &
he are sworne frendes.
- Chap. XXVII. Jacob is blessed before Esau,
which threateneth him, but he flyeth in to Sarā
to Laban his mothers brother.
- Chap. XXVIII. Isaac sendeth Jacob awaye to
marry amōge Labans daughters, Jacob seith a
vision, God cōfirmeth him the promes made vnto
Abraham, wherupon Jacob maketh a vowe.
- Chap. XXIX. Jacob geueth Labans shepe to
drike, serueth seuen yeare for Rachel, Lea is geue
him, & yet serueth he seuen yeare mo for Rachel.
- Chap. XXX. Rachel geueth Jacob hir mayde
and so doth Lea, they beare him children, his re-
warde is appoynted with a condicion, wherby
he is made riche.
- Chap. XXXI. Jacob goeth home warde, Ra-
chel stealeth hir fathers ymages, Laban ouer-
taketh them, and fyndeth not his ymages, they
swear together, the angell mereth Jacob.
- Chap. XXXII. Jacob sendeth presentes vnto E-
sau, putteth God in remembraunce of his pro-
mes, and wrestleth with the angell, which chaun-
geth his name and blesseth him.
- Chap. XXXIII. Jacob and Esau are agreed, &c.
- Chap. XXXIII. Dina Jacobs daughter is forced
by Sichem, wherof there cometh greate bloud
sheddyng.
- Chap. XXXV. Rachel dyeth at the byrth of Bē
Jamin, Rubē lyeth with his fathers concubine.
- Chap. XXXVI. Of the prices that came of Esau,
and how Esau departeth from his brother.
- Chap. XXXVII. Joseph is hated of his brethren,
and solde in to Egipte.
- Chap. XXXVIII. Juda lyeth with his daughter in
lawe, which beareth him two sonnes.
- Chap. XXXIX. Joseph is beloued: & because he
wil not consente to the inordinate desyre of his
inastresse, he is put in prison.
- Chap. XL. Joseph expoundeth the dreames
of the two prisoners.
- Chap. XLI. Joseph declareth Pharaos drea-
me, and is made a lorde of Egipte. The dervy
begynneth.
- Chap. XLII. Josephs brethren come in to E-
gipte, to by corne, and are troubled of him.
- Chap. XLIII. They come againe for corne, brin-
ge Ben Jamin with them, and are put to more
trouble.
- Chap. XLIII. As they go home, he causeth thē
be brought agayne, and put to more feare.
- Chap. XLV. Joseph vttereth him selfe to his
brethren, and sendeth for his father.
- Chap. XLVI. Jacob cometh in to Egipte with
all his people, Joseph receaueth him.
- Chap. XLVII. Pharao geueth them the lōde of
Gosen, the dervth is greate in Egipte &c.
- Chap. XLVIII. Jacob is sicke, and blesseth Jo-
sephs sonnes.
- Chap. XLIX. Jacob before his death telleth
his sonnes what shal happen vnto thē, & dyeth.
- Chap. L. Joseph burieth his father, char-
geth his brethren concernynge his bones, and
dyeth in Egipte.

The first booke of Mo= ses, called Genesis. Fo. i.

The first dayes worke.



The seconde dayes worke.



The thirde dayes worke.



The fourth dayes worke.



The fiftth dayes worke.



The sixte dayes worke.



The first Chapter.

2
4. Esd. 6. d
Eccli. 18. a
Iere. 10. b
Heb. 11. a
Esa. 44. c



And God sayde: let there be light, & there was light. And God sawe the light that it was good. Then God deuyned & light from the darcknes, and called the light, Daye: and the darcknes, Night. Then of the euenynge and moynynge was made the first daye.

¶ yf begynnyng God created heauen & earth: and yf earth was voyde and emptie, and darcknes was vpon the depe, & yf spirite of God moued vpo the water.

And God sayde: let there be a firmament betwene the waters, and let it deuyned & waters a sunder. Then God made & firmamēt, and parted the waters vnder the firmamēt, from the waters aboue the firmament: And so it came to passe. And God called & firmament, heauen. Then of the euenynge & moynynge was made the seconde daye.

And God sayde: let the waters vnder heauen gather the selues vnto one place, & the dryelonde maye appeare. And so it came to passe. And God called & dryelonde, Earth: and the gatheringe together of waters called he, yf See. And God sawe & it was good.

And God sayde: let & earth bringe forth grene grasse and herbe, that beareth sede: & frute full trees, that maye beare frute, every one after his kynde, hauynge their owne sede in them selues vpon the earth. And so it came to passe. And the earth brought forth grene grasse and herbe, & beareth sede every one after his kynde, & trees bearinge frute, &

Iob 26. b
Pro. 8. c

The i. booke of Moses.

The ii. Chap.

hauynge their owne sede in them selues, eue-
ry one after his kynde. And God sawe that
it was good. Then of the euenynge & mor-
nyng was made the thirde daye.

Psal. 135. a And God sayde: let there be lightes in y
firmament of heauen, to deuide the daye fro
the night, that they maye be vnto tokens, sea-
Deut. 4. c sons, dayes, and yeaes. And let them be ligh-
tes in y firmament of heauen, to shyne vpon
the earth: And so it came to passe. And God
Iere. 31. f made two greates lightes: one greater light
to rule the daye, and a lesse light to rule the
night, and he made starres also. And God
set them in the firmament of heauen, y they
might shyne vpo earth, and to rule the daye
and the night, and to deuide the light from
darknes. And God sawe that it was good.
Then of the euenynge and moynynge was
made the fourth daye.

C And God sayde: let the waters brynge
4. Eld. c. c forth creatures that moue and haue life, &
foules for to flye aboue the earth vnder the
firmament of heauen. And God created grea-
te whalles, and all maner of creatures that
lyue and moue, which the waters brought
forth euery one after his kynde: and all ma-
ner of fethered foules, euery one after his
kynde. And God sawe that it was good, and
blessed them, sayenge: Growe, and multiplie,
and fyll the waters of the sees, and let the
foules multiplie vpon the earth. Then of
the euenynge and moynynge was made the
fifth daye.

And God sayde: let y earth brynge forth
lyuynge soules, euery one after his kynde: ca-
tell, womes & what as hath life vpon earth,
euery one after his kynde. And so it came to
passe. And God made y beastes of the earth
euery one after his kynde, and catell after
their kynde, and all maner wormes of the
earth after their kynde. And God sawe that
it was good.

D And God sayde: let vs make man in o^r si-
militude after oure liknesse, that he maye ha-
ue rule ouer the fysh of the see, and ouer the
foules vnder y heauen, and ouer catell, and
ouer all the earth, and ouer all wormes that
crepe on y earth. And God created man af-
ter his liknesse: after y liknesse of God crea-
ted he him, male & female created he them.

Sap. 2. d
and 10. a
Eccli. 17. a
Mar. 10. a

Iere. 29. b
Sap 9. a
Psal. 8. b

And God blessed them, and sayde vnto
them: Growe, and multiplie, and fyll the
earth, and subdue it, & haue demynion ouer
the fysh of the see, and ouer the foules of the
ayre, and ouer all the beastes that crepe vpo
the earth.

Gene. 9. a And God sayde: lo, I haue geuen you all

maner herbes that beare sede vpon the who-
le earth, and all maner frutefull trees that
beare sede, to be meate for you. And to all
beastes of the earth, and to all foules vnder
the heauen, and to euery worme that hath li-
fe (vpon earth) all maner grene herbes to ea-
te. And so it came to passe. And God behel-
de all y he had made, and lo, they were excea-
dinge good. Then of the euenynge and mor-
nyng was made the sixte daye.

Psal. 103. b

Deu. 32. a
Eccli. 39. c

A

The seconde Chapter.

Thus was heauē and earth fynished
with all their hoost, and thus in the
seuenth daye God ended his worke,
which he had made, & rested in the seuenth
daye from all his workes which he had ma-
de: And blessed the seuenth daye, & sanctified
it, because y in it he rested from all his wor-
kes, which God created and made.

Exo. 20. b
Heb. 4. a

These are the generacions of heauē and
earth whan they were created, in the tyme
whan the LORDE God made heauen and
earth: before there was eny troygg vpon
earth, and or euer there grew eny grene her-
be vpon the felde. For the LORDE God had
yet sent no rayne vpon y earth, nether was
there eny man to tylle the earth. But there
arose a myst from the earth, & watered all
the londe. And y LORDE God shope man
euē of the moule of the earth, & brethed in
to his face y breth of life. And so was man
made a lyuynge soule.

25
Sap. 10. a
Tob. 8. b
1. Cor. 15

The LORDE God also planted a garde
of pleasure in Eden, towarde y east, and set
man therein whom he had made. And the
LORDE God caused to sprynge out of the
earth all maner trees, pleasaunt to loke vpo,
and good to eate: and the tre of life in the
myddest of the garden, and the tre of know-
lege of good and euell.

Pro. 3. b
Apo. 2. a

And out of Eden there wente a ryner, to
water the garden, and there deuided it selfe
in to foure heade waters. The first is called
Physon, which renneth aboute all the londe
of Henuylā. And there is founde golde, (& the
golde of that countre is precious,) and there
is founde Bedellion, and the precious stone
Onix. The second water is called Gihon,
which runneth aboute the whole londe of y
Mouias. The thirde water is called Hydec-
tell, which runneth towarde the east syde of
y Assiria. The fourth water is Euphrates.

Eccli. 24

And the LORDE God toke man, & set him
in the pleasaunt garden of Eden, to dresse it
& to kepe it. And the LORDE God commaun-
ded man, sayenge: Thou shalt eate of all ma-
ner trees in y garden: But of y tre of know-

C
*** Some**
call it
Echo-
ham

Eccli. 15

The i. boke of Moscs.

lege of good and euell, shalt thou not eate. For loke in what daye so ener thou eatest therof, thou shalt dye the death.



Some
reade:
*Tostō
de necre
by him.

And the LORDE God sayde: It is not good y mā shulde be alone. I wil make him an helpe, * to beare him cōpany. And whan God the LORDE had made of the earth all maner bestes of the felde, z all maner foules vnder the heauē, he brought them vnto man, to se what he wolde call thē: For as mā called all maner of liuinge soules, so are their names. And man gaue names vnto all maner catell, z vnto the foules vnder the heauē, and vnto all maner bestes of y felde. But vnto man there was founde no helpe, to beare him company.

Cor. 11. a

Matt. 19. a
Mar 10. a
Ephe. 5. c
1. Cor. 6. c
Gen. 3. b

Then the LORDE God caused an herde slepe to fall vpon man, and he slepte. And he toke out one of his rybbes, and (in steade therof) he fylled vp y place with flesh. And the LORDE God made a woman, of y ryb be that he toke out of man, and brought her vnto him. Then sayde man: This is once bone of my bones, and flesh of my flesh. She shalbe called woman, because she was takē of man. For this cause shal a man leaue father and mother, and cleue vnto his wife, z they two shalbe one flesh. And they were both naked, the man and his wife, and were not ashamed.



The III. Chapter.

A Vt the serpent was foryller then all the bestes of the felde (which y LOR

The iij. Chap. Fo. ij.

DE God had made) and sayde vnto the wo-
man: Yee, hath God sayde in dede: Ye shall not eate of all maner trees in the garden: Then sayde the woman vnto the serpent: We eate of the frute of the trees in the garden: But as for the frute of the tre that is in the myddes of the garden, God hath sayde: Eate not ye of it, and touch it not, lest y: dye.

2. Cor. 11. a

Then saide the serpent vnto the woman: * Tush, ye shall not dye the death. For God doth knowe, that in what daye so euer ye eate of it, youre eyes shalbe opened, and ye shal be as God, and knowe both good and euell. And the woman sawe that y tre was good to eate of, and lustye vnto the eyes, and a pleasaunt tre * to make wyse, and toke of the frute of it, and ate, and gaue vnto hir husbāde also therof, and he ate. Then were the eyes of them both opened, and they perceaued that they were naked, and so wed sygge leaues together, and made them apurns.

* Iere. 14. b
and 23. c

Some
reade:
* whyle
it made
wyse.
B
Gene. 3. d

And they herde the voyce of the LORDE God, which walked in the garden in the coole of the daye. And Adam hyd him self with his wyse, from the presence of y LORDE God amonge the trees of the garden. And y LORDE God called Adam, and sayde vnto him: Where art thou? And he saide: I herde thy voyce in the garden, and was afayed, because I am naked, and therefore I hyd my self. And he sayde: who tolde the, that thou art naked? Hast thou not eaten of the tre, wherof I commaunded the, y thou shuldest not eate?

Then sayde Adam: The woman which thou gauest me (to beare me company) gaue me of the tre, and I ate. And the LORDE God sayde vnto the woman: wherfore hast thou done this? The woman sayde: the serpent disceaued me so, that I ate. Then sayde the LORDE God vnto the serpent: Becau-
se thou hast done this, cursed be thou aboue all catell and aboue all bestes of the felde. Vpon thy bely shalt thou go, z earth shalt thou eate all the dayes of thy life. And I wyll put enemyte betwene the and the woman, and betwene y sede and hir sede. * The same shal treade downe thy heade, and thou shalt treade him on the hele.

Apo. 12. c

Matt. 4. a
* Col. 3. b

And vnto the woman he sayde: I will increase thy sorow, whan thou art with child: with payne shalt thou beare thy childre, and * thy lust shal pertayne vnto y husbāde, and he shal rule the.

Some
reade:
* Thou
shalt

And vnto Adam he sayde: For so moch as
a ij

The i. booke of Moses.

The iiii. Chap.

bene
downe
thy self
before
thy hus-
bande.

D

Eccl. 40. b
Iob 34. b

thou hast hearkened vnto the voyce of thy wyfe, and hast eaten of the tre, wherof I commaunded the, sayenge: thou shalt not eate of it. Cursed be y^e earth for thy sake. With sorowe shalt thou eate therof, all the dayes of thy life. Thornes and thistles shalt it beare vnto the, and thou shalt eate the herbes of the felde. In the sweate of thy face shalt thou eate thy bried, tyll thou be turned agayne vnto earth, whēce thou art takē: for earth thou art, and vnto earth shalt thou be turned agayne.

And Adam called his wyfe Heua, because she is the mother of all lynyng. And the LORDE God made Adam & his wyfe garments of skynnes, & these he put on them. And the LORDE God sayde: lo, Adam is become as it were one of vs, & knoweth good & euell. But now lest he stretch his hande, and take also of the tre of life, and eate, and lyue for euer. Then the LORDE God put him out of the garden of Eden, to tyll y^e earth, whēce he was takē. And he cast Adam out. And before the garden of Eden he set Cherubes, and a naked syrie swerde, to kepe y^e waye vnto the tre of life.

The iii. Chapter.

A Drouer Adam laye with Heua his wyfe, which cōceaued & bare Cain, and sayde, I haue opeyned y^e man of the LORDE. And she proceeded forth, & bare his brother Abell. And Abell became a shepherde, but Cain became an husbande man.

Heb. 11. a

And it fortunēd after certaine daies, that Cain brought of the frute of the earth, an offryng vnto y^e LORDE. And Abell brought also of the firstlinges of his shepe, and of y^e fat of them. And the LORDE had respecte vnto Abell and to his offeryng: but vnto Cain and his offeryng he looked not. Then was Cain exceedinge wroth, and his countenance chaunged. And the LORDE sayde vnto Cain: Why art thou angrie? and why doth thy countenance chaunge? Is it not so: that yf thou do well, thou shalt receaue it: but and yf thou do euell, thy synne lyeth open in the doire? *Shal he then be subdued vnto the? and wilt thou rule him? And Cain talked with Abell his brother.

Some
reade:
*Let it
be sub-
dued vnto
the,
& rule
thou it

Sap. 10. a
I. Ioh. 3. b
Heb. 12. d

And it happened, that whan they were in the felde, Cain arose agaynst Abell his brother, and slew him. Then sayde the LORDE vnto Cain: Where is Abell thy brother? He sayde: I can not tell. Am I my brothers keeper? And he sayde: What hast thou done? The voyce of thy brothers bloude crieth vnto



me out of the earth. And now shalt thou be cursed vpon the earth, which hath opened hir mouth, and receaued thy brothers bloude of thine hande. Whan thou tyllest y^e grounde, she shall henceforth not geue hir power vnto the. A vagabunde and a rennagate shalt thou be vpon y^e earth. And Cain sayde vnto y^e LORDE: my synne is greater, then that it maye be forgiven me. Beholde, thou castest me out this daye from out of y^e londe, and from y^e sight must I hyde myself, and must be a vagabunde and a rennagate vpon y^e earth. And thus shal it go with me: that who so synneth me, shal slaye me.

Pro. 28.

Iob 15. c

But the LORDE sayde thus vnto him: Who so euer slayeth Cain, it shalbe auenged sevenfolde. And the LORDE put a marke vpon Cain, that no man which founde him, shulde kyll him. So Cain wente out from y^e face of the LORDE, and dwelt in the lande Nod, vpon the east syde of Eden.

Gen. 4. a

And Cain laye with his wyfe, which cōceaued and bare Hēoch. And he buylded a cite, and called it after the name of his sonne Hēoch. And Hēoch begat Irad, Irad begat Mahuiac. Mahuiac begat Mathusael. Mathusael begat Lamech.

And Lamech toke him two wyues: y^e one was called Ada, & the other Zilla. And Ada bare Jabel, of whom came they that dwelt in tentes and had catell. And his brothers name was Juball: of him came they that occupied harpes & pypes. And Zilla she also bare Tubalcain, a worker in all connyng poyntes of metall & yron. And Tubalcains syster was called Naema.

D

And Lamech sayde vnto his wyues Ada and Zilla: Heare my voyce (ye wyues of Lamech) and hearken vnto my wordes: for I haue slayne a man, and wounded my selfe: and (haue kyllēd) a yongeman, and gottē my selfe strypes. Cain shalbe auēged seven tymes: but Lamech seven and seuentie tymes.

Adam laye yet with his wyfe agayne, & she bare a sonne, and called him Seth. For

The i. boke of Moscs.

God (sayde she) hath apoynted me another sede, for Abell, whom Cain slew. And Seth begat a sonne also, and called him Enos. At the sametyme beganne men to call vpon the name of the LORDE.

The V. Chapter.

A His is the boke of the generacion of man, in the tyme whan God created man, and made him after the symilitude of God. Male and female made he them, and blessed the, and called their names Man, in the tyme whan they were created. And Adam was an hundreth and thirtie yeare olde, and begat a sonne, which was like his owne ymage, and called his name Seth: and lyued therafter eight hundreth yeare, and begat sonnes and daughters. And his whole age was nyene hundreth and thirtie yeares, and so he dyed.

Seth was an hundreth and fyue yeare olde, and begat Enos: and lyued therafter eight hundreth and seven yeare, and begat sonnes and daughters. And his whole age was nyene hundreth and twelue yeares, and so he dyed.

B Enos was nyentie yeare olde, and begat Kenan: and lyued therafter eight hundreth and fytene yeare, and begat sonnes and daughters. And his whole age was nyene hundreth and fyue yeares, and so he dyed.

Kenan was seuentic yeare olde, and begat Mahalaliel: and lyued therafter eight hundreth and fourtie yeare, and begat sonnes and daughters. And his whole age was nyene hundreth and ten yeares, and so he dyed.

Mahalaliel was thre score yeare olde and fyue, and begat Jared: and lyued therafter eight hundreth and thirtie yeare, and begat sonnes and daughters. And his whole age was eight hundreth, nyentie and fyue yeares, and so he dyed.

C Jared was an hundreth and two and sixtie yeare olde, and begat Zenoch: and lyued therafter eight hundreth yeare, and begat sonnes and daughters. And his whole age was nyene hundreth and two and sixtie yeare, and so he dyed.

E Zenoch was fyue and thre score yeare olde, and begat Mathusalah: and led a godly conuersacion thre hundreth yeares therafter, and begat sonnes and daughters. And his whole age was thre hundreth and fyue and thre score yeares. And for so moch as he lyued a godly life, God toke him awaye, and he was nomore sene.

Mathusalah was an hundreth and seuē and foure score yeare olde, and begat Lamech: and

The vi. Chap. Fo. iij.

lyued therafter seven hundreth and two and foure score yeare, and begat sonnes and daughters. And his whole age was nyene hundreth and nyene and tre score yeares, and so he dyed.

Lamech was an hundreth and two and foure score yeare olde, and begat a sonne, and called him Noe, and sayde: This same shall cōforte vs in oure woikes, and in the sorowe of oure bondes vpon the earth, which the LORDE hath cursed. After this he lyued fyue hundreth and fyue and nyentie yeare, and begat sonnes and daughters. And his whole age was seven hundreth seven and seuentie yeares, and so he dyed.

Noe was fyue hundreth yeare olde, and begat Sem, Ham and Japhet.

The VI. Chapter.

S O whan men beganne to multiplie vpon the earth, and had begot them daughters, the children of God sawe the daughters of men, that they were fayre, and toke vnto the wyues soch as they liked. Then sayde the LORDE: My spiete shal not allwaye stryue with man, for he is but flesh also. I wil yet geue him respyte an hundreth and twety yeares. There were giauntes also in the worlde at that tyme. For whan the children of God had lyen with the daughters of men, and begotten them children, y same (children) became mightie in the worlde, and men of renowne.

But whan the LORDE sawe the wickednes of man was increased vpon the earth, and that all thought and imaginacion of their hert was but onely euell continually, it repented him, that he had made man vpon the earth, and he sorowed in his hert, and sayde: I wyll destroye man kynde which I hane made, from the earth: both man, best, worme, and foule vnder the heauen: for it repenteth me, that I haue made them. Neuer theles Noe founde grace in the sight of the LORDE.

This is the generacion of Noe. Noe was a righteous and perfecte mā, and led a godly life in his tyme, and begat thre sonnes: Sem, Ham and Japhet. Notwithstondinge the earth was corrupte in the sight of God, and full of myschefe. Then God looked vpon the earth: and lo, it was corrupte (for all flesh had corrupte his waye vpon the earth.)

Then sayde God vnto Noe: The ende of all flesh is come before me, for the earth is full of myschefe before them. And lo, I wyll destroye them with the earth. Make the an Arcke of pyne tre, and make chambers in it,

The i. boke of Moses.

and pitch it within and without with pitch and make it after this fashion: The length shal be thre hundredth cubites, the bredth fifte cubites, and the heyghe thirtie cubites. A wyndow shalt thou make aboue of a cubyte greate: but the dore shalt thou set in the myddest in the syde of it: And the Arke shalt thou make with thre loftes one aboue another. For lo, I wyll bringe a floude of water vpon the earth, to destroye all flesh (wherin the bieth of life is) vnder the heauē: All that is vpon earth, shal perishe.

D But with the wyll I make a conenaunt, and thou shalt go in to the Arke with thy sonnes, with thy wyfe, and with thy sonnes wyues. And of all creatures what so euer flesh it be, thou shalt bringe in to the Arke, euen a payre: the male and the female, that they maye lyue wth the: Of foules after their kynde, of bestes after their kynde, and of all maner wormes of the earth after their kynde. Of euery one of these shal there a payre go in vnto the, that they maye lyue. And thou shalt take vnto the all maner of meate that maye be eaten, and shalt laye it vp in store by the, that it maye be meate for the and them. And Noe dyd acordinge to all that God commaunded him.

The VII. Chapter.



AND I LORDE sayde vnto Noe: Go in to the Arke thou & thy whole house: for the haue I sene righteous before me at this tyme. Of all cleane bestes take vnto the seuen and seuen, the male and his female. And of vncleane bestes a payre, the male and his female. Like wyse of the foules vnder the heauen, seuen and seuen, the male and his female, that there maye be sēd left a lyue vpon the whole earth.

For yet after seuen dayes, I wil sende raine vpon the earth fourtie dayes and fourtie nightes, and wyll destroye all maner of thynges that I haue made, from of the face of the earth.

The vii. Chap.

And Noe dyd all that the LORDE commaunded him. Sixe hundredth yeare olde was he, whan the water floude came vpon earth. And he wente in to the Arke, with his sonnes, his wyfe, and his sonnes wyues, for the waters of the floude. Of cleane bestes and of vncleane, of all fethered foules, & of all that crepeth vpon earth, wente in vnto him to the Arke by paires, a male and a female, as I LORDE comaunded him. And whan the seuen dayes were past, the water floude came vpon the earth.

In the sixe hundredth yeare of Noes age, vpon the seventene daye of the seconde moneth, that same daye were all I fountaynes of the greate depe broken vp, and the wyndowes of heauen were opened, and there came a rayne vpon I earth fourtie dayes and fourtie nightes.

Vpon the selfe same daye wete Noe into the Arke, with Sem, Ham and Japhet his sonnes, and with his wyfe, and the thre wyues of his sonnes, and all maner of bestes after their kynde, all maner of catell after their kynde, all maner of crepyng thinges (that crepe vpo the earth) after their kynde, and all maner of foules (what so euer coude flye & what so euer had fethers) after their kynde: These wente all vnto Noe in to the Arke by coopes, of all flesh in whom was the bieth of life. And these were the male & the female of all maner of flesh, and wente in, acordinge as God commaunded him. And the LORDE shut (the dore) vpon him.

Then came the water floude fourtie dayes vpon the earth, and the water increased, and bare vp the Arke, and lift it vp ouer I earth. Thus the water preuayled, and increased sore vpon the earth, so that the Arke wente vpon the waters. See the waters preuayled and increased so sore vpon earth, that all the hye mountaynes vnder the whole heauen were couered. Systene cubytes hye preuayled I waters ouer the mountaynes, which were couered.

Then all flesh that crepte vpon earth, perished, both foules, catell, bestes, and all I moued vpon earth, and all men. What so euer had the bieth of life vpon the drye land, dyed.

Thus was destroyed all that was vpon the earth, both man and beast, both wormes and foules vnder I heauē: all these were destroyed from the earth, Saue Noe onely remayned, and they that were with him in the Arke. And the waters preuayled vpon the earth, an hundredth and fiftie dayes.

Matt. 24
Luc. 17

D
Eccl. 1

Sap. 11

The i. boke of Moses.

The VIII. Chapter.

A Then God remembred Noe and all the beastes, and all the catell that were with him in the Arke, and caused a wynde to come vpon the earth: and the waters ceassed, and the fountaynes of the depe and the wyndowes of heauen were stoppe, and the rayne of heauē was forbydden, and the waters ranne styll awaye from the earth, and decreased after an hundieth and fiftye dayes.

Vpon the seuentene daye of the seventh moneth rested the Arke vpon the mountaynes of Ararat. And the waters wete awaye and decreased vntyll the tenth moneth: for the first daye of the tenth moneth, the topes of the mountaynes appeared.

Some
reade:
* came
not a-
gayne.

After fourtie dayes Noe opened the wyndow of the Arke which he had made, and sent forth a rauen, which flew out, and came agayne, vntyll the waters were dryed vp vpon the earth.

B Then sent he forth a doue from him, to wete, whether the waters were fallē vpon the earth. But when the doue coude fynde no resting place for hir fete, she came agayne vnto him in to the Arke, for the waters were yet vpon the face of all the earth. And he put out his hande, and toke her to him in to the Arke.

Then he abode yet seven dayes mo, and sent out the doue agayne out of the Arke: and she returned vnto him aboute the euen tyde: and beholde, she had broken of a leafe of an olyue tre, and bare it in hir nebb. Then Noe perceived, that the waters were abated vpon the earth. Neuertheles he taried yet seven other dayes, and sent forth the doue, which came nomore to him agayne.

In the sixte hundieth and one yere of Noes age, vpon the first daye of the first moneth, the waters were dryed vp vpon the earth. Then Noe toke of the hatches of the Arke, and sawe the face of the earth was drye. So vpon the seven and twentye daye of the seconde moneth the whole earth was drye.

C Then spake God vnto Noe, and sayde: Go out of the Arke, thou and thy wyfe, and thy sonnes, and thy sonnes wyues with the. As for all the beastes that are with the, what so euer flesh it be (both foule and catell and all maner of wormes that crepe vpon the earth) let them go out with the, and be occupied vpon the earth, growe and multiplye vpon the earth.

Gen. 1.d

So Noe wente out, with his sonnes, and

The ix. Chap. No. iij.

with his wife, and with his sonnes wyues. All the beastes also and all the wormes, and all the foules, and all that crepe vpon the earth, wente out of the Arke, euery one vnto his like.

And Noe buylde an altare vnto the LORD, and toke of all maner of cleane beastes and of all maner of cleane foules, and offred brette sacrifices vpon the altare. And the LORD smelled the swete sauour, and sayde in his hert: I will hence forth curse the earth nomore for mans sake, for the ymaginacion of mans hert is euell, euen from the very youth of him. Therfore from hence forth I wil nomore smyte all that lyueth, as I haue done. Neither shall sowynge tyme and haruest, colde and heate Sommer and wynter, daye and night cease so longe as the earth endureth.

Leui. 11.

The IX. Chapter.



A And God blessed Noe and his sonnes, and sayde vnto them: increace and multiplye, and fyll the earth. The feare also and drede of you be vpon all beastes of the earth, vpon all foules vnder the heauen, and vpon all that crepeth on the earth, and all fyshes of the see be geuen in to youre handes. All that moueth and hath life, be youre meate. Euen as the grene herbe, so haue I geue you all. Onely cate not the flesh with the bloude, wherein the soule is: for the bloude of you wherein youre soule is, will I requyre of the hande of all beastes: and the soule of man will I requyre of mans hande, yet euery mans soule of anothers hande.

Gen. 1.d

Leui. 7.c
and 17.d

Exo. 21.c

He that sheddeth mans bloude, his bloude shall be shed by man agayne, for God make man after his owne liknesse. As for you, be ye frutesfull, and increace, and be occupied vpon the earth, that ye maye multiplye therein.

Tren. 4.b
Mat. 26.c
Apo. 19.b

Gen. 1.d

Farthermore, God sayde vnto Noe and to his sonnes with him: Beholde, I make my couenaunt with you, and with youre seds

Gen. 1.d
Esa. 54.a

The i. boke of Moses.

after you, and with euery lyuynge creature that is with you, both foule, catell, and all beastes vpon the earth with you, of all that is gone out of the Arke, what so euer beast of the earth it be: And thus I make my couenaunt with you, that hence forth all flesh shal not be destroyed with the waters of eny floude, and from hence forth there shall come no floude to destroye the earth.

And God sayde: This is the token of my couenaunt which I haue made betwene me and you, and all lyuynge creatures amonge you for evermore: My bowe will I set in the cloudes, and it shal be the token of my couenaunt betwene me and y^e earth: so that whā I brynge cloudes vpon the earth, the bowe shal appeare in the cloudes. And then wyll I thynke vpon my couenaunt betwixte me and you and all lyuynge creatures in all maner of flesh: so that from hence forth there shall nomore come eny floude of water to destroye all flesh. Therfore shall my bowe be in the cloudes, that I maye loke vpon it, and remembre the everlastynge couenaunt, betwixte God and all liuynge creatures in all flesh that is vpon earth. God sayde also vnto Noe: This is the tokē of the couenaunt, which I haue made betwene me and all flesh vpon earth.

The sonnes of Noe which wente out of the Arke, are these: Sem, Ham and Japhet. As for Ham, he is the father of Canaan. These are Noes thre sonnes, of whom all londes were ouerspred.



Noe beganne to take hede vnto y^e tyllinge of the grounde, and planted a vynyarde. And dranke of the wyne, and was dronken, and laye vncouered in his tente. Now when Hā the father of Canaan sawe his fathers prauities, he tolde his two brethren without. The tokē Sem and Japhet a mantell and put it vpo both their shulders, and wente backward, and couered their fathers secretes: and their faces were turned asyde, y^e they shulde not se their fathers prauities.

The x. Chap.

So whan Noe awaked from his wyne, and perceaued what his yonger sonne had done vnto him, he sayde: Cursed be Canaan, and a seruaunt of seruautes be he vnto his brethren. He sayde morouer: Praysed be the LORDE God of Sem, and Canaan be his seruaunt. God increase Japhet, and let him dwell in the tentes of Sem, and Canaan be his seruaunt.

And Noe lyued after the floude thre hundred and fiftie yeare, so y^e his whole age was ix. hundred and fystie yeare, and so he dyed.

The X. Chapter.

This is the generacion of the childrē of Noe, Sem, Ham, and Japhet, and they begat children after the floude.

The children of Japhet are these: Gomer, Magog, Madai, Javan, Tubal, Mesek and Thyas. The childrē of Gomer are these: Askenas, Riphath and Togarma. The children of Javan are these: Elisa, Tharsis, Cithim and Dodanim: Of these are deuised the Isles of y^e Heithen in their countrees, euery one after his speach, kynred and people.

The childrē of Ham are these: Chus, Nimrain, Phut and Canaan. The children of Chus are these: Seba, Henila Sabtha, Reyma and Sabthecha.

The children of Reyma are these: Sheba and Dedā. Chus also begat Nemrod, which beganne to be mightie in the earth, and was a mightie hunter in the sight of the LORDE. Therof commeth the pious be: This is a mightie hunter before the LORDE like as Nemrod. And the ougenall of his kyngdome was Babel, Erech, Acad and Chalne in y^e londe of Syncar. Out of that lode came Assur, and buylded Ninue, and y^e stretes of y^e cite, and Calah, and Resen betwene Ninue and Calah: This is a greate cite. Mizraim begat Ludim, Enamim, Leabim, Naphtuhim, pathrusim and Casluhim, from whence came the philistynes and Capthouims. Canaan also begat Zidon his eldest sonne, and Heth, Jebusi, Emori, Girgosi, Hiti, Arki, Simi, Aruadi, Zemarai and Hamati: fro whence y^e kynreds of y^e Cananites are dispersed abiode. And y^e Coastes of y^e Cananites were fro Sidō forth thorow Gerar vnto Gasa, tyll thou comest vnto Sodoma, Gomora, Adama, Zeboim, and vnto Lasa. These are the children of Ham in their kynreds, tungen, londes and people. And Sem which is y^e father of all the children of Eber, and the elder brother of Japhet, begat childrē also. And these are his children: Elā, Assur, Arphachad, Lud and Aram. The childrē of Aram are these: Uz, Hul, Gether and Mas.

E. clesiastic.
tici. 44. b

1. Par. 1. 8

Gen. 11. 1

Ion. 1. 2

Esa. 5. 2
Matt. 21. 2

The i. boke of Moses.

D And Arphachsad begat Sala, and Sala begat Eber. Eber begat two sonnes: the name of the one was Peleg, because that in his tyme the worlde was deuyded, and his brothers name was Jaktan. And Jaktan begat Almodad, Saleph, Hazarmaphet, Jarah, Hadoram, Usal, Dikela, Obal, Abimael, Seba, Ophir, Heuila & Jobab: All the se are y childre of Jaktan. And their dwel linge was from Mese, tyll they come vnto Sephar a mountayne of y east. These are y children of Sem in their generacions, tun ges, londes and people.

This is now y generacion of y children of Noe in their kynredes & people. Of these were y people vpon earth spied a brode af ter y floude. The XI. Chapter.

A **S**ome reader: fro the east. **O**uer all the worlde had one tonge & language. Now as they wen te* towarde the East, they founde a playne in y londe of Synear, & there they dwelt, & saide one to another: Come on, let vs make bryck & burne it. And they toke bryck for stone, & slyme for mortar, And sayde: Come, let vs buylde a cite & a tower, whose top pe maye reach vnto heauē, & we maye make vs a name, afore we be scatred abrode in all londes. Then came y LORDE downe, to se y cite & tower, y y childre of mē had buylde d. And y LORDE saide: Beholde, the people is one, & haue one maner of language amōge thē all, & this haue they begonne to do, & wil not leaue of from all y they haue purposed to do. Come on, let vs go downe, & cōfounde their tonge euē there, y one vnderfonde not what another saieth. Thus y LORDE scatred thē fro thēce in all lōdes, so y they left of to buylde the cite. Therfore is it called Babel, because the LORDE cōfounded there the lan guage of all the worlde, and from thēce sca tred them abrode in to all londes.

These are y generacions of Sem. Sem was an hundreth yeare olde, and begat Ar phachsad two yeare after the floude, and ly ued therafter fyue hūdieth yeare, and begat sonnes and doughters.

Arphachsad was fyue & thirtie yeare olde, and begat Salah, and lyued therafter foure hundreth and thre yeare, and begat sonnes & doughters.

C Salah was thirtie yeare olde, and begat Eber, & lyued therafter foure hūdieth & thre yeare, & begat sonnes and doughters.

Eber was foure and thirtie yeare olde, & begat Peleg, and lyued therafter foure hun dieth and thirtie yeare, and begat sonnes & doughters.

The xij. Chap. Fo. v.

Peleg was thirtie yeare olde, and begat Regu, and lyued therafter two hūdieth and nyene yeare, and begat sonnes & doughters.

Regu was two and thirtie yeare olde, and begat Serug, and lyued therafter two hundreth and seuen yeare, and begat sonnes and doughters.

Serug was thirtie yeare olde, and be gat Nahor, and lyued therafter two hun dieth yeare, and begat sonnes & doughters.

Nahor was nyene and twentye yeare ol de, and begat Terah, and lyued her after an hundreth and nyentene yeare, and begat son nes and doughters.

Terah was seventie yeare olde, and begat **D** Abram, Nahor and Haran.

These are the generations of Terah: Te rah begat Abram, Nahor and Haran. And Haran begat Lot, but Harā dyed before Te rah his father in y londe where he was bor ne, at Ur in Chaldea.

Iosu. 24. a
1. Par. 1. b

Then Abram and Nahor toke them wy ues. Abriams wife was called Sarai, & Na hors wyse Milca the doughter of Haran, which was father of Milca and Jisca. But Sarai was baren, and had no childe.

Gen. 10. c
Gen. 22. d

Then toke Terah Abriā his sonne, & Lot his sonne Harans sonne, & Sarai his doughter in lawe, his sonne Abriams wife, & caried them w him from Ur in Chaldea, to go in to the lande of Canaan. And they came to Ha ran, & dwelt there. And Terah was two hun dieth & fyue yeare olde, and dyed in Haran.

Iosu. 24. a
2. Esd. 9. b
Iudit. 3. b

The XII. Chapter.

A **N**ow y LORDE sayde vnto Abram: Get the out of thy countre, and from thy kynred, and out of thy fathers house, in to a londe which I wil shew the. And I wil make of the a mightie people, and wyll blesse the, and make the a greate name, yee thou shalt be a very blessinge. I wil bles se them that blesse the, and curse them that curse the: and in the shal all the generacions of the earth be blessed.

A
Acto. 7. a

Then wente Abram out, as the LORDE commaunded him, and Lot wente with him. Fyue & seventie yeare olde was Abriā, whan he wente out of Haran. So Abram toke Sa rai his wife, and Lot his brothers sonne, w all their goodes which they had gotten, and soules which they begat in Harā, and depar ted to go in to y londe of Canaan. And whē they were come in to the same londe, he wen te thorow, tyll he came vnto the place of Si chem, and vnto the Okegrove of More: for y Cananites dwelt in y lōde at y same time.

Gen. 27. d
Gene. 18. c
Gen. 22. c
Acto. 3. d

Gen. 14. c

B
Gen. 10. d
and 13. a

Then the LORDE appeared vnto Abriā,

The i. boke of Moses.

Gen. 17. a 7 sayde: This londe wil I geue vnto y seer. And there he buylded an auter vnto y LORDE, which appeared vnto him. The biake he vp fro thece, vnto a mountayne y laye on y east syde of the cite of Bethel, 7 pitched his tent: so y he had Bethel on the west side, and Ay on y east syde: 7 there buylded he an altare also vnto the LORDE, 7 called vpon the name of the LORDE. Afterwarde departed Abram farther, 7 toke his iourney southwarde. But there came a derth in the londe.

C Then wente Abram downe in to Egipte to kepe himself there as a straunger, for the derth was sore in the londe. And whan he was come nye for to entre in to Egipte, he sayde vnto Sarai his wife: Beholde, I knowe y thou art a fayre woman to loke vpon. Now whan the Egiptians se the, they wil saye: She is his wife, and so shal they slaye me, and saue the alyue. Therefore (I pray y) saye thou art my sister, that I maye fare the better by reason of the, and that my soule maye lyue for thy sake.

Gen. 20. a
and 26. a

D Now whan he came in to Egipte, y Egiptians sawe y woman, y she was very faire: 7 pharaos prynces sawe her also, 7 praysed her before him. Then was she brought in to pharaos house, and Abram was well intreated for hir sake: and he had shepe, oxen, and he Asses, seruantes, maydes, she Asses and Camels.

Esa. 48. a

But y LORDE plagued pharao 7 his house w greute plages, because of Sarai Abra's wife. Then pharao called Abra vnto him, and sayde: Why hast thou dealt thus w me? Wherfore toldest thou not me at the first, y she was thy wife? Why saydest thou then, that she was y sister? Wherfore I toke her to my wife. And now lo, there is y wife, take her, and go thy waye. He gaue his officers also a charge ouer him, to conueye him out, and his wife, and all that he had.

The XIII. Chapter.

A S O Abra departed out of Egipte, w his wife, 7 with all y he had, 7 Lot w him also, towarde y south. Abram was very rich in catell, siluer 7 gelde. And he wente on forth from the south vnto Bethel, vnto the place where his tent was at y first, betwene Bethel and Ay: euen vnto y place where he had made the altare before, 7 wher he called vpon the name of the LORDE. Lot also which wente with him, had shepe, greute catell 7 tentes: so y the londe was not able to receaue them, that they might dwell together: for the substaunce of their riches was so greute, that they coude not dwell to-

Gen. 12. b

Gen. 36. a

The xiiij. Chap.

gether. And there fell a strife betwene the hirdmen of Abra's catell, and the hirdmen of Lots catell. The Cananites also and the pheresites dwelt at that tyme in the londe. Gene. 12

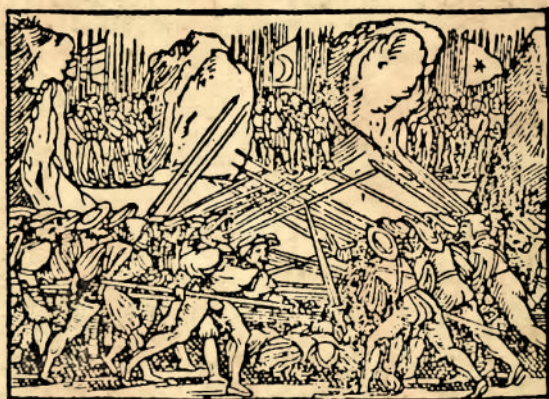
Then sayde Abram vnto Lot: O let there be no strife betwene me and the, and betwene my hirdmen and thine, for we are brethre. Is not all the whole londe open before the? Departe from me, I praye the. Yf thou wilt go to the left hande, I wil take the right: Or yf thou wilt go to the right hande, I wil take the left. Then Lot lift vp his eyes, and behelde all the countre rounde aboute Jorda, that it was a plenteous countre of water. For before the LORDE destroyed Sodoma and Gomorra, it was rounde aboute Jor, euen as the pleasaunt garden of the LORDE, and as the londe of Egipte.

Eccli. 25 -
Iere. 40 -

Then Lot chose all the coastes of Jorda, C and toke his iourney towarde y East. And so the one brother departed from the other. Abram dwelt in the lande of Canaan, and Lot in the cities of the same coastes, and pitched his tent towarde Sodome. But y men of Sodome were wicked, and synned exceedingly agaynst the LORDE. Deut. 2. b

Now whan Lot was departed from Abram, the LORDE saide vnto Abram: Lift vp thine eyes, and loke from the place where thou dwellest, northwarde, southwarde, eastwarde, and westwarde: for all the londe that thou seist, wyll I geue vnto the and to thy side for euer, and wyll make thy seer as the dust of the earth: so that yf a man can nombre the dust of the earth, he shal nombre thy seer also. Arise, and go thorow the londe, in the length and bredth, for I wyll geue it vnto the. Acto 7. 2

So Abram remoued his tent, and wente and dwelt in y Okegrove of Mamre, which is in Ebion, and buylded there an altare vnto the LORDE. Gen. 14. c



The XIII. Chapter.

And it chaunced in the tyme of Amraphel the kynge of Synear, Arioch A

The i. booke of Moses.

the kynge of Elam, & Redoilaomer the kynge of Elam, & Thydeal the kynge of & Zeithen, That they made warre wth Bera & kynge of Sodome, and wth Birsa the kynge of Gomorra, & with Sineab the kynge of Adama, & with Semeaber the kynge of Zeboim, and with the kynge of Bela, which is called Zoar. These came all together in to the brode valley, where now the salt see is: for twolue yeares were they subiectes vnto kynge Redoilaomer, & in the thirteenth yeare they fell from him. Therefore in the fourteenth yeare came Redoilaomer, and the kynges y^e were with him, & smote the Giauntes in Astaroth Barnaim, & Susim at Ham, & Lemin in the felde of Kiriathaim, and y^e Houites in their owne mount Seir vnto the playne of Pharan, which bordieth vpo^s the wildernes. And then they turned, & came to the well of indgment (which is Cades) & smote all the countre of the Amalechites, and also the Amorites, that dwelt in Hazazon Thamar.

B Then wente out the kynge of Sodome, & the kynge of Gomorra, & the kynge of Adama, and the kynge of Zeboim, and the kynge of Bela (called Zoar) & prepared them selues to fight in the brode valley wth Redoilaomer the kynge of Elam, & with Thydeal & kynge of the Zeithen, & with Amraphel & kynge of Synear, & with Arioch the kynge of Ellasar: foure kynges wth fyue. And y^e brode valley had many slyme pyttes. But the kynge of Sodoma and Gomorra were put to flight, & fell there, & the residue fled vnto y^e mountaynes. Then toke they all the goodes at Sodoma and Gomorra, & all their vytalles, & wente their waye. They toke Lot also Abriams brothers sonne, & his goodes (for he dwelt at Sodome) and departed.

C Then came one that had escaped, and tolde Abram the Aleunt, which dwelt in the Okegrove of Mamre the Amoryte, which was the brother of Escol & Aner: for these were confederate with Abram.

I Now whan Abram herde y^e his brother was taken, he harnessed his bonde seruantes borne in his owne house, thre hundreth & eightene, & folowed after them vntill Dan, & deuyded the, & fell vpo^s them by night wth his seruantes, and smote the, and chased them awaye vnto Hobab, which lieth on y^e left hande of the cite of Damascos, and brought agayne all the goodes, and also his brother Lot, and his goodes, & wemen also and the people. And as he came agayne from the slaughter of Redoilaomer & of the kynges that were with him, the kynge of Sodome

The xv. Chap. Fo. vi.

wente to meete him in to the playne felde, which is called kynges dale. Num. 11. b

But Melchisedech the kynge of Salem brought forth bred and wyne. And he beyng the prest of the most hye God, blessed hym and sayde: Blessed be thou Abram vnto the most hye God possessor of heauen and earth. And praysed be God the higest, which hath deliuered thine enemies in to thy handes. And Abram gaue him tithes of all.

Then sayde the kynge of Sodome vnto Abram: Geue me the soules, and take y^e goodes vnto thy self. But Abram sayde vnto the kynge of Sodome: I lift vp my honte vnto the LORDE the most hye God, possessor of heauen and earth, that I wyll not take of all that is thine, so moch as a threde or a shue lacher, lest thou shuldest saye: I haue made Abram ryche: Saue onely that which the yonge men haue spent, and the men Aner Escol and Mamre, that wente with me, let them take their parte.

The XV. Chapter.

IT happened after these actes, y^e the worde of y^e LORDE came vnto Abram in a vysion, and sayde: Feare not Abram, I am thy shylde and thy excedinge greater rewarde. But Abram sayde: LORDE LORDE, what wilt thou geue me? I go childles, and the seruant of my house (this Elasar of Damascos) hath a sonne. And Abram sayde morouer: Beholde, vnto me hast thou geuen no sede: and lo, the sonne of my household shal be myne heyre. And beholde, the worde of the LORDE spake vnto him, and said: He shal not be thine heyre, but one that shal come out of thine owne body, he shal be thine heyre. And he bad him go forth, and sayde: Loke vp vnto heauen, and tell y^e starres: Canst thou nombre them? And he sayde vnto him: Euen so shal thy sede be.

Abram beleued the LORDE, and y^e was counted vnto him for righteousnes. And he sayde vnto him: I am y^e LORDE, & y^e brought the from vnto out of Chaldea, to geue y^e this londe to possesse it. But Abram sayde: LORDE LORDE, wherby shall I knowe, that I shall possesse it? And he sayde vnto him: Take a cow of thre yeare olde, and a she goate of thre yeare olde, and a ramme of thre yeare olde, and a turtill doue, and a yonge pigeon. And he toke all these, and deuyded them in the myddes, and layde the one parte ouer agaynst the other, but the foules deuyded he not. And the foules fell vpo^s the flesh, but Abram droue them awaye.

Now whan the Sonne beganne to go.

D
Hebr. 7. 2

Deu. 10. d
Esa. 49. d
Iere. 33. d
Ro. 4. d

B
Psal. 105. d
Rom. 4. a
Gala. 3. a
Iaco. 2. c
Gen. 11. d

Iere. 34. d

The i. boke of Moyses.

The xvi. Chap.

Act. 7. a
Exod. 12. f
Iudic. 5. b
Gala. 3. c

Exo. 12. c

Gen. 22. a

Deut. 20. c

downe, there fell an heuy slepe vpon Abram. And lo, feare and greate darcknes fell vpon him. And he sayde vnto Abram: knowe this of a suertye, that thy sede shalbe a strainger, in a londe that is not theirs. And they shall make bonde men of them, and intreate them euell foure hundred years. But the people whō they shal serue, wyl I iudge. Afterwarde shall they go forth with greate substance: and thou shalt departe vnto thy fathers in peace, and shalt be buried in a good age. And after the fourth generacion they shall come hither agayne, for the wickednes of the Amorites is not yet full.

Gen. 24. a
s. Re. 4. b

So when the Sonne was downe, and it was waxed darcke: Beholde, there smoked a foinace, and a fyre brande wente betwene the partes. The same daye made the LORDE a couenaunt with Abram, and sayde: Vnto thy sede wil I geue this lōde, from the water of Egypte, vnto the greare water Euphrates: the Kenytes, the Kenizites, the Kydmonites, the Hethites, the Pherezites, the Giamrites, the Amorites, the Cananites, the Gergesites, and the Jebusites.

The XVI. Chapter.



Esa. 55. b

Gen. 28. a

A S Arai Abriams wife bare him no childen: but she had an handmayde an Egipcian, whose name was Agar, and sayde vnto Abram: Beholde, the LORDE hath closed me, that I can not beare. So in (I praye the) vnto my mayde: peradventure I shalbe multiplied by her, more then by myself. And Abram hearkened vnto the voyce of Sarai. Than Sarai Abriams wife toke Agar hir mayde the Egipcian (after they had dwelt ten yeare in the londe of Canaan) and gaue her vnto hir husbāde Abriā, to be his wife. And he wente in vnto Agar, and she conceived. Now when she sawe she had conceived, she despyed hir mastresse.

B Then sayde Sarai vnto Abram: I must suffre wronge for thy sake. I layde my mayde by the: but now because she seyth, that she

hath conceived, I must be despyed in hir sight: the LORDE be iudge betwene me and the. And Abram sayde vnto Sarai: Beholde, thy mayde is vnder thine auctorite, do with her, as it pleaseth the.

Now when Sarai dealt hardly w her, she fled from her. But the angell of the LORDE founde her besyde a well of water in the wildernes (enen by the well in the waye to Sur) and sayde vnto her: Agar Sarais mai de, whence comest thou? and whyther wylt thou go? She sayde: I fle from my mastresse Sarai. And the angel of the LORDE sayde vnto her: Returne to thy mastresse agayne, and submitte thyself vnder hir hande.

And the angel of the LORDE sayde vnto her: Beholde, I wil so encrease thy sede, that it shall not be nombred for multitude. And the angel of the LORDE sayde further vnto her: Beholde, thou art with childe, and shalt bringe forth a sonne, and shalt call his name Ismael, because the LORDE hath herde thy trouble. He shal be a wylde man. His hande agaynst every man, and every mans hande agaynst him: and he shal dwel ouer agaynst all his brethien.

Gen. 17. c
Iudi. 11. b

And she called the name of the LORDE the spake vnto her: Thou art the God that seist me. So she sayde: Of a suertye I haue sene the back partes of him that sawe me. Therefore called she the well: The well of the liuinge that sawe me. Which (well) is betwene Cadis and Bared.

And Agar bare Abram a sonne, and Abram called his sonnes name which Agar bare him, Ismael. And Abram was foure score yeare olde and sixe, when Agar bare him Ismael.

Gal. 4. c

The XVII. Chapter.

NOW when Abram was nyentye yeare olde and nyene, the LORDE appeared vnto him, and sayde vnto him: I am the allmightie God, walke before me, and be vncorrupte. And I wyll make my couenaunt betwene me and the, and wyl multiplye the exceedingly. Then fell Abram vpon his face.

And God talked furthur, with him, and sayde: Beholde, It is I, and haue my couenaunt with the, and thou shalt be a father of many people. Therefore shalt thou nomore be called Abram, but thy name shal be Abraham: for I haue made the a father of many nacions, and I wil multiplye the exceedingly, and wil make people of thee, yee and kyn- ges also shal come out of the. Moreover I wil make my couenaunt betwene me and the,

A Some reade: I am the God Sch- dai (that is: plente- ous in por- er, abun- dant, su- ficient, &c. full of al good)

Rom. 4. c

Mat. 1. a

The i. boke of Moses.

and thy seide after the thorow out their posterities, that it maye be an everlastinge couenaunt, so that I wyll be the God of the, and of thy seide after the. And vnto the and to thy seide after the, will I geue the lande, wherin thou art a straunger: euen all the lande of Canaan for an everlastinge possession, and will be their God.

B And God sayde morouer vnto Abraham: **Act. 7. 2** Repeme my couenaunt then, thou and they seide after the. This is my couenaunt which ye shal kepe betwene me and you, and thy seide after I thorow out their posterities. Euer ymmanchilder that is amonge you, shalbe circumcyded: and ye shall circumcyde the foreskynne of y^r flesh. This same shalbe a token of the couenaunt betwene me and you. **Luc. 2. c** **Leui. 12. a** **Gen. 21. a** Euer ymmanchilder whan it is eight dayes olde, shalbe circumcyded thorow out youre posterities: In like maner all housholde folkes boine at home, or bought, or eny ocher also that is a strainger and not of thy seide. Thus shall my couenaunt be in youre flesh for an everlastinge couenaunt. And yf there shalbe any manchilder vncircumcided in the foreskynne of his flesh, his soule shalbe roted out from his people, because he hath broken my couenaunt.

C And God sayde vnto Abraham: Sarai thy wyfe shall nomore be called Sarai, but Sara shal be hir name: for I will blesse her, and geue the a sonne of her. I wil blesse her, **Matt. 1. a** and people shall come of her, yee and kynnes of many people. Then fell Abraham vpon his face, and laughed, and sayde in his hert: Shal a childe be boine vnto me that am an hundred yeare olde? And shall Sara y^e is nyentie yeare olde, beare? And Abraham sayde vnto God: O that Israel might lye in thy sight. Then sayde God: Yee euen Sara thy wyfe shall beare the a sonne, and thou shalt call his name Isaac: for with him wil I make my everlastinge couenaunt, and with his seide after him. And as concernynge Ismael also, I haue herde thy request: Beholde, I haue blessed him, and will increase him, and multiplye him exceedingly. Twelue prynces shal he beget, and I wyll make a greates nacion of him.

D But my couenaunt wyll I make wth Isaac, whom Sara shal beare vnto the, euē this tyme twelue moneth. And he left of talkynge with him, and God wente vp from Abraham. Then toke Abraham his sonne Ismael, and all the seruantes boine in his house, and all that were bought, (as many as were men children in his house,) and circumcy-

The xviij. Chap. Fo. vij.

ded the foreskynne of their flesh, euen the same daye, as God had sayde vnto him. And Abraham was nyentie yeare olde and nyne, whan he cut of the foreskynne of his flesh. As for Ismael, he was thirtene yeare olde, whan the foreskynne of his flesh was circumcyded. Euen vpon one daye were they all circumcyded: Abraham, and Ismael his sonne, and all the men in his house, (whether they were boine at home, bought, or eny ocher straunger:) they were all circumcyded with him.

The XVIII. Chapter.



A And the LORDE appeared vnto him **Gen. 19. a** in the Okegroue of Mamre, as he sat in his tent dore in the heate of y^e daie. And as he lift vp his eyes, and looked, beholde, there stode thre men ouer agaynst him. And whan he sawe them, he ranne to meete them from his tent dore, and bowed himself downe vpon the ground, and sayde: LORDE, yf I haue founde fauoure in thy sight, **1. Re. 20. c** go not by y^e seruaūt. There shalbe brought you a litle water, & ye shall wash y^r fete, & rest youre selues vnder the tre. And I wyll fet you a moisell of bred, to comferte youre hertes withall, and then shall ye go youre wayes, for therfore are ye come to youre seruauant. They sayde: do cuen so as thou hast spoken.

Abraham wente a pace in to the tent to Sara, and sayde: Make haist, & mengle thre peckes of fyne meele, knede it, and bake cakes. And he ranne to the beastes, & fet a calf that was tender and good, and gaue it vnto a yonge man, which made it ready at once. And he toke butter and mylke and of the calf that he had prepared, and set it before the, & him self by them vnder the tre, & they **Matt. 11. c** **Luc. 13. b** ate. Then saide they vnto him: where is Sara thy wyfe? He answered: within in y^e tent. Then sayde he: aboute this tyme twelue moneth, (yf I lye) I will come to the agayne, and Sara thy wyfe shal haue a sonne. And

The i. booke of Moses.

The xix. Chap.

* As soon as the fruit came lyne.

Sara herde that out of the tent doore, which was behynde his backe. And Abraham and Sara were both olde, & well stryken in age: so that it wente nomore with Sara after y^e maner of women: therfore laughed she with in hir self, and sayde: Now that I am olde & my lord olde also, shal I yet geue my self to lust?

* 1. Pet. 3. 2
Eccl. 25. 2

Then sayde y^e LORDE vnto Abraham: Wherfore doth Sara laugh, and saye: Is this true in dede, that I shal beare, and yet am olde? Shulde eny soch thinge be to harde for the LORDE? Aboute this tyme (yf I lyne) I wil come to the agayne, & Sara shal haue a senn. Then Sara denyed it, and sayde: I laughed not, for she was afrayed. But he sayde: It is not so, thou dydest laughe. Then the men stode vp from thence, and turned them towarde Sodome: and Abraham wente with them, to brynge them on their waye.

4. Re. 4. b
Ro. 9. a

C Then sayde the LORDE: How can I hyde f. om Abraham, y^e thinge that I wil do? seynge he shal be a greate and mightie people, and all y^e people vpo earth shal be blessed in him: For I knewe him that he wil comande his children and his housholde after him, to kepe the waye of y^e LORDE, and to do after right and conscience, that the LORDE maye bringe vpo Abraham what he hath promised him. And the LORDE sayde: There is a crye at Sodome and Gomer-
Eze. 16. c
ra, which is greate, & their synnes are exceedinge greuous: therfore will I go downe & se, whether they haue done all together, a cordinge to that crye, which is come before me, or not, that I maye knowe. And the mentur ned their face, and were towarde Sodome. But Abraham stode still before y^e LORDE, and stepte vnto him, and sayde:

Ion. 1. a

Wilt thou then destroye the righteous with the vngodly? Peraduēture there maye be fiftie righteous within y^e cite: wilt thou destroye those, and not spare the place, for fiftie righteous sake that are therin? That be farre fro the, y^e thou shuldest do this, and to slaye the righteous with the vngodly, and that the righteous shulde be as the vngodly. That be farre from the. Shulde not the iudge of all the worlde do a cordinge to right? And the LORDE sayde: Yf I fynde fiftie righteous at Sodome in the cite, I wil spare all the place for their sakes.

Abraham answered, and sayde: O se, I haue taken vpon me to speake vnto the LORDE, howbeit I am but dust and ashes. Peraduēture there maye be fyue lesse then

Gen. 2. b

fiftie righteous therin: Wilt thou then destroye the whole cite because of those fyue? He sayde: yf I fynde fyue and fourtie therein, I will not destroye them.

And he proceeded further to speake vnto him, and sayde: Peraduēture there might be fourtie founde therin. And he sayde: I wil do nothinge vnto them for those fourtyes sake. Abraham sayde: Oh let not my LORDE be angrie, that I speake yet more. Peraduēture there might be thirtie founde therin. And he sayde: Yf I fynde thirtie therin, I will do nothinge vnto them. And he sayde: O se, I haue taken vpon me to speake vnto my LORDE.

Peraduēture there might be twetic founde therin. He answered: I wyll not destroye them for those twetyes sake. And sayde: O let not my LORDE be angrie, that I speake yet once more. Peraduēture there might be ten founde therin. He saide: I wil not destroye them for those ten sake.

And the LORDE wente his waye, whan he had lest talkynge with Abraham. And Abraham returned vnto his place.

The XIX. Chapter.

A the euenynge came the two angels vnto Sodome. And Lot sat vnder the gate of the cite. And whē he sawe them, he rose vp for to mete them, and bowed him self downe to the ground vpon his face, & sayde: Se lordes, turne in: I praye you in to youre seruantes house, and tarye all night: let youre fete be washsen, so maye ye ryse to morow by tymes, and go youre waye. Neuertheles they sayde: Nay, but we wyll byde in the stretes all night. Then compelled he them fore: and they turned in vnto him, and came in to his house. And he made them a feast, and baked swete cakes, and they ate.

2

Luc. 14. c
and 24. c

* Tob. 12. f

But before they wente to rest, the men of the cite of Sodome came and compassed the house rounde aboute, yonge and olde, all the people from all quarters, and called Lot, and sayde vnto him: Where are the men that came vnto the to night? Bringe them out here vnto vs, that we maye knowe them.

* Leui. 18. c

And Lot wente out at the doore vnto the, and shut the doore after him, and sayde: O brethien, do not so wickedly. Beholde, I haue two daughters, which yet haue knowne no man: them will I brynge out vnto you, do with them as it liketh you. Onely do nothinge vnto these men of God, for therfore are they come vnder the shadowe of my rose. But they sayde: Come thou hither. Then

B
Iudic. 19. f

The i. boke of Moscs.

The xix. Chap. Fo. viij.

Exo. 1. b sayde they: Camest not thou onely herin as a straunger, and wilt thou now be a iudge? Wel, we will deale worse with the the with them.

C And they pressed sore vpon ʒ man Lot. **1. Pet. 2. b** And whan they ranne to, and wolde haue broken vp the doire, the men put out their hondes, and pulled Lot vnto them in to the house, and shut to the doire. And the men at ʒ doire of the house were smyttē with blynd nesse both small and greate, so that they coude not fynde the doire. **4. Re. 6. d**
Sap. 19. d

And ʒ men saide vnto Lot: Hast thou yet here eny sonne in lawe, or sonnes or doughters? Who so euer belongeth vnto the in the cite, brynge him out of this place: for we must destroye this place, because the crye of them is greate before the L O R D E, which hath sent vs to destroye them. Then wente Lot forth, and spake to his sonnes in lawe, which shulde haue married his doughters, and sayde: O stonde vp, and get you out of this place, for the L O R D E wyll destroye this cite. Teneertheles they toke it but for a sporte.

Sap. 10. b Now whan the mornynge arose, the angels caused Lot to spede him, and sayde: Stonde vp, take thy wife ʒ thy two doughters which are at hande, that thou also perishe not in the synne of this cite. But why he prolonged the tyme, the men caught him and his wife, and his two doughters by the hande (because the L O R D E was mercifull vnto him,) and brought him forth, ʒ set him without the cite.

And whē they had brought him out, they sayde: Saue thy soule, and loke not behynde the, nether stonde thou in all this countre: Saue thy self vpon the mountayne, that thou perishe not. Then sayde Lot vnto the: Oh no my L O R D E, beholde, in as moch as thy seruāit hath founde grace in thy sight, now make ʒ mercy greate, which thou hast shewed vnto me, in that thou sauest my soule alyue. I can not saue my self vpon the mountayne. There might some myffortune fall vpon me, that I shulde dye. Beholde, here is a cite by, that I maye flye vnto, and it is a litle one: let me saue myself there in. Is it not a litle one, that my soule maye lyue?

E Then sayde he vnto him: Beholde, I haue looked vpon the in this poynte also, that I will not ouerthrowe the cite, wherof thou hast spoken. Hast the, and saue thy self there: for I can do nothinge tyll thou be comethither. Therfore is the cite called Zoar. And the Sonne was vp vpon the earth,

whan Lot came in to Zoar.

Then the L O R D E caused brymstone and fyre to rayne downe from the L O R D E out of heauen vpon Sodomā and Gomorra, and ouerthrew those cities, the whole region, and all that dwelt in the cities, and that that grew vpon the earth. And his wife looked behynde her, and was turned in to a pillar of salt.

Esa. 13. d
Iere. 50. g
Ose. 11. b
Amos 4. c

Lu. 17. d
Sap. 10. b

Gen. 18. c

Abraham rose vp early in the mornynge, and gat him vnto the place, where he had stonde before the L O R D E, and turned his face toward Sodomā and Gomorra, and all ʒ londe of that countre, and looked. And beholde, there rose vp a smoke from ʒ countre, as it had bene ʒ smoke of a fornace. For whan God destroyed ʒ cities of the region, he thought vpon Abraham, and conueyed Lot out of the cities which he ouerthrew, wherin Lot dwelt.

3

And Lot departed out of Zoar, and dwelt in the mountaynes with both his daughters (for he was afrayed to tary at Zoar) and so remayned he in a cane w both his daughters.



Then sayde ʒ elder vnto the yonger: Our father is olde, and there is not a man more vpon earth, that can come in vnto vs after the maner of all the worlde. Come therefore, let vs geue oure father wyne to drynke, and lye with him, that we maye saue seide of oure father. So they gaue their father wyne to drynke that same night. And the elder doughter wente in, and laye with hir father: and he perceaued it not, nether when she laye downe, ner when she rose vp.

G

Leui. 18. a

On the morow the elder sayde vnto the yonger: Beholde, yesternight laye I with my father: let vs geue him wyne to drynke this night also: that thou mayest go in and lye with him, that we maye saue seide of oure father. So they gaue their father wyne

b ij

The i. boke of Moses.

to drynke that nyght also: And the yonger arose like wyse, and laye with him: & he persaued it not, nether when she laye downe, ner when she rose vp.

Thus were both the daughters of Lot with childe by their father. And the elder bare a sonne, and called him Moab, of whom comie & Moabytes vnto this daye. And y younger bare a sonne also, and called him the sonne Ammi, of whom come the children of Ammon vnto this daye.

The XX. Chapter.

AS for Abraham, he departed thence, in to the south countre, and dwelt betwixte Cades and Sur, and was a straunger at Gerar, and sayde of Sara his wife: She is my sister. Then Abimelech the kinge of Gerar sent for her, and caused her be sett awaye.

Gen. 12. c
and. 26. 2

But God came to Abimelech by night in a dreame, & sayde vnto him: Beholde, thou art but a deed man, for the womans sake which thou hast taken, for she is a mans wife. Neuertheles Abimelech had not yet touched her, and sayde: LORDE, wilt thou sleie a righteous people? Sayde not he vnto me: she is my sister? Yee and sayde not she her self also: he is my brother? With a pure hert & with innocent handes haue I done this.

And God sayde vnto him in a dreame: I knowe that thou dydest it w a pure hert, and therfore I kepte the, that thou shuldest not synne agaynst me, nether haue I suffred the to touch her. Now therfore delyuer the man his wi se ageyne, for he is a prophet: and let him pray for &, and thou shalt lyue. But and yf thou delyuer her not ageyne, be sure, that thou shalt dye the death, and all that is thine.

Then Abimelech rose vp by tymes in the moynynge, and called all his seruantes, and tolde all these thinges in their eares, and the men were sore a frayd, and Abimelech called Abraham, and sayde vnto him: Wherfore hast thou done this vnto vs? And what haue I offended &, that thou shuldest brynge on me and on my kyngdome so greate a synne? Thou hast not dealt with vs, as a man shulde deale. And Abimelech saide morouer vnto Abraham: What sawest thou, & thou hast done this thinge?

Abraham sayde: I thought: Peraduenture there is no feare of God in this place, & they shall sleie me for my wifes sake, And of a trueth she is my sister, for she is my fa-

The xxi. Chap.

thers daughter, but not my mothers daughter, and is become my wife. So whan God charged me to wādie out of my fathers house, I sayde vnto her: Shew this kyndnes vpon me, that, where soeuer we come, thou saye of me, that I am thy brother.

Gen. 12. c

Then toke Abimelech shepe and oxen, seruantes and maydens, and gaue them vnto Abraham, and delyuered him Sara his wife agayne, and sayde: Beholde, my londe stondeth open befor the, dwell where it liketh the. And vnto Sara he sayde: Beholde, I haue geuen thy brother a thousande syluer pens: lo, he shalbe vnto the a couerynge of the eyes, for all that are with the, and euery where, and a iure excuse.

As for Abraham, he prayed vnto God: Then God healed Abimelech, and his wyse, and his maydens, so that they bare childre. For afore the LORDE had closed all the matrices of Abimelechs house, because of Sara Abrahams wife.

The XXI. Chapter.

The LORDE also vysited Sara, accordinge as he had promysed: & dealt with her, even as he had sayde. And Sara was with childe, and bare Abraham a sonne in his olde age, even in the tyme appointed, like as God had spoken vnto him afore. And Abraham called his sonne which was borne vnto him (whō Sara bare him) Isaac, and circumcided him the eight daye, like as God commaunded him. An hundredth yeare olde was Abraham, whan his sonne Isaac was borne vnto him.

* Gen. 18. b
* Heb. 11. c

Matt. 1. 1
Iosu. 24. 2
* Gen. 17. 1

And Sara sayde: God hath prepared a ioye for me, for who so ener heareth of it, wyll reioyse with me. She sayde morouer: Who wolde haue saide vnto Abraham, that Sara shulde geue children sucke, and beare him a sonne in his olde age? And the childe grew, and was weened. And Abraham made a greate feast, in & daye whan Isaac was weened.

And Sara sawe the sonne of Agar the Egipcian (whom she had borne vnto Abraham) that he was a mocker, and sayde vnto Abraham: Cast out this bonde mayden and hir sonne, for this bonde maydes sonne shall not be heyre w my sonne Isaac. This worde displeased Abraham sore, because of his sonne.

Iudic. 11. 2
Galat. 4. 3

Neuertheles God sayde vnto him: let it not displease the because of the childe and the hand mayde: What soeuer Sara hath sayde vnto the, folowe it, for in Isaac shall

Rom. 9. 1

Gen. 17. c the fide be called vnto the. As for the hon-
de maydens sonne, I wyll make a people of
him also, because he is of thy fide.

Then Abraham rose vp early in the mor-
nyng, and toke bried and a botell with wa-
ter, and put it vpon Agars shulders, and ga-
ue her the childe, and sent her awaye. Then
departed she, and wandred out of the waye
in y wildernes beside Bersaba. Now whan
the water in the botell was out, she layed
the childe vnder a bush, and wente, and sat
hir downe ouer on y other syde, a bowe sho-
te of. For she sayde: I can not se the childe
dye. And she sat hir downe ouer on y other
syde, and lifte vp hir voyce, and wepte.

C Then God herde the voyce of the chil-
de, and the angell of God called vnto Agar
out of heauen, and sayde vnto her: What
ayleth the, Agar? Feare not, for God hath
herde y voyce of the childe, where he lyeth.
Aryse and take the childe, and holde him by
the hande, for I wyll make a greate people
of him. And God opened hir eyes, that she
sawe a well of water.

Gen. 17. c
Esa. 41. c

Then wente she and fylled y botell with
water, and gaue y childe drynke. And God
was with the childe, which grew vp, and
dwelt in y wildernes, and became a conyn-
ge archer, and dwelt in y wildernes of pha-
ran, and his mother toke him a wyfe out of
the londe of Egypte.

Gen. 26. d

At the same tyme talked Abimelech and
phicol his chiefe captayne with Abraham,
and sayde: God is with the in all that thou
doest. Therfore sweare now vnto me by
God, that thou wilt not hurt me, ner my chil-
dren, ner my childers children: but that thou
shalt shewe vnto me (and to the londe wher
in thou art a straunger) the same kyndnesse
that I haue done vnto the.

Gen. 20. d

Then sayde Abraham: I wyll sweare.
And Abraham rebuked Abimelech for the
well of water, which Abimelechs seruau-
tes had taken awaye by violence. Then an-
swered Abimelech: I knewe not who dyd it,
nether dyddest thou tell me, and I haue not
herde of it but this daye.

Gen. 26. b

D The toke Abraham shepe and oxen, and
gaue them vnto Abimelech, and they both
made a bonde together. And Abraham set
seuen lambes by them selues. Then sayde
Abimelech vnto Abraham: What meane tho-
se seuen lambes, which thou hast set by them
selues? He answered: seue lambes shalt thou
take of my hande, that they maye be wyte-
nes vnto me, that I haue dygged this well.
Therfore is the place called Bersaba, becau-

se they sware there both together. And so
they made the bonde at Bersaba.

Then rose Abimelech and phicol his che-
fe captayne, and departed agayne in to the
londe of y philistynes. And Abraham plan-
ted trees at Bersaba, and called vpon the na-
me of the LORDE y euerlastinge God, and
was a straunger in y londe of the philisty-
nes a longe season.

The XXII. Chapter.

After these actes God tempted Abia-
ham, and sayde vnto him: Abraham.
And he answered: I am here. And he
sayde: Take y sonne, this onely sonne of thi-
ne, enē Isaac whom thou louest, and go thy
waye in to the londe of Moria, & offre him
there for a burnt offeringe, vpon a moun-
tayne that I shal shewe the. Then Abraham
stode vp by tymes in the mornynge, and sad-
led his Ass, and toke with him two yonge
men, and his sonne Isaac, and cloue wodd
for the brennt offeringe, gat him vp, and wen-
te on vnto the place, wherof the L O R D E
had sayde vnto him.

Alu-
dit. 8. d
accl. 4. d
Heb. 11. d

Vpon the thirde daye Abraham lift vp
his eyes, and sawe the place a farre of, and
sayde vnto his yonge mē: Tary ye here with
the Ass: as for me and the childe, we wyl go
yonder: and whan we haue worshipped, we
wyl come to you againe. And Abraham toke
the wodd to the brennt offeringe, and layed
it vpon Isaac his sonne. As for him self, he
toke the fyre and a knyfe in his hande, and
wente on both together.

B

Then sayde Isaac vnto his father Abia-
ham: My father. Abraham answered: here
I am, my sonne. And he sayde: lo, here is fyre
and wodd, but where is the shepe for the
brennt offeringe? Abraham answered: My
sonne, God shall prouyde him a shepe for the
brennt offeringe. And they wente both toge-
ther.



And whan they came to the place which

The i. booke of Moses.

God shewed him, Abraham buylded there an altare, and layed the wodd vpon it, and bande his sonne Isaac, layed him on the altare, aboue vpo the wodd, and stretched out his hande, and toke the knyfe, to haue slayne his sonne.

C Then the angell of the LORDE called from heauen vnto him, and sayde: Abraham Abraham. He answered: here am I. He sayde: Laye nor thy handes vpon the childe, & do nothinge vnto him: for now I knowe that thou fearest God, and hast not spared thine onely sonne for my sake. Then Abraham lift vp his eyes, and sawe behynde him a ramme, holdē fast by the hornes in the briers, and wente, and toke the ramme, and offered him for a brient sacrifice, in steade of his sonne. And Abraham called the place. The LORDE shall prouyde. Therfore it is a common sayenge yet this daye: Vpon the mountayne shal the LORDE prouyde.

And the angell of the LORDE cryed vnto Abraham from heauen the seconde tym, and sayde: I haue sworn by myne owne self (sayeth the LORDE) that for so moch as thou hast done this, and hast not spared thine onely sonne, I wyll prospere and multiplye thy sede as the starres of heauen, and as the sonde vpon the see shore. And thy sede shall possesse the gates of his enemies: and in thy sede shal all the nacions of the earth be blessed, because thou hast hearkened vnto my voyce.

D So Abraham turned ageyne to the yongemen, and they gat vp, and wente together vnto Bersaba, and dwelt there.

After these actes it fortuned, that it was tolde Abraham: Beholde, Milca hath borne childeen also vnto thy brother Nahor: namely, Hus & eldest, and Bus his brother, and Kemuel, of whom came the Syrians: and Cesed, and Haso, and Pildas, and Jedlaph and Bethuel. And Bethuel begat Rebecca. These eight dyd Milca beare vnto Nahor Abrahams brother. And his concubine called Rehuma, bare also: namely, Theba, Sahan, Thahas, and Maacha.

The XXIII. Chapter.

A Sara was an hundreth and seuen and twentye yeare olde: so longe lyued she, and dyed in the head cite which is called Hebron, in the lande of Canaan. Then wente Abraham, to mourne and wepe for her. Afterwarde he stode vp from his coarfe, and talked with the Hethites, & sayde: I am a straüger and an indweller amonge you, geue me a possession to bury in with

The xxiiij. Chap.

you, that I maye bury my coarfe by me.

Then the Hethites answered Abraham, and sayde vnto him: O heare lord, thou art a prynce of God amonge vs: bury thy dead in the best of oure sepulcres, there shall none of vs forbyd &, that thou shuldest not bury thy deed in his sepulcre. Then Abraham stode vp, and thanked the people of & londe: namely the Hethites.

And he talked with them, and sayde: If it be yonre wyll that I burye my coarfe by me, heare me the, & speake for me to Ephron the sonne of Zoar, that he maye geue me the dubble caue, which he hath in & ende of his felde. For a reasonable money let him geue it me, for a possession to burye in amonge you. For Ephron dwelt amonge the Hethites.

Then answered Ephron the Hethite vnto Abraham, that the Hethites might heare, before all that wente out and in at the gates of his cite, and sayde: To my lord, but heare me: As for the selde, and the caue also that is therin, I geue it the: and in the sight of my people I geue it the, to burye thy deed in.

Then Abraham thanked the people of the londe, and talked with Ephron, that the people of the londe might heare, and sayde: Heare me then, Receaue of me the money that I geue the for the selde, and so wyll I burye my deed there.

Ephron answered Abraham, and sayde vnto him: Heare me my lord: The selde is worth foure hundreth Sycles of syluer: but what is that betwixte me and the? Burye thy deed. Abraham hearkened vnto Ephron, and wexed him the money which he had sayde, that the Hethites might heare: namely foure hundreth syluer sycles of currant money amonge marchantes.

Thus Ephrons selde (where in the dubble caue is) which lyeth ouer before Mamre, even the selde and the caue, was made sure for Abrahams owne good, with all the trees of the felde also rounde aboute, in the sight of the Hethites, and of all that go out and in at the gates of his cite. Then Abraham buried Sara his wife in the dubble caue of the felde, that lyeth ouer before Mamre (that is, Hebron) in the londe of Canaan. So the selde and the caue therin was made sure of the Hethites vnto Abraham, for a possession to bury in.

The XXIII. Chapter.

A Abraham was olde and well stricken in age, and the LORDE had blessed

Some
reade:
my co-
arfe that
lyeth be-
fore me.

1. Mac. 2. f
* Ro. 8. d

Heb. 6. b
Ecclesiast.
ci 44. c

Gen. 24. g

* Gen. 12. a
Galat. 3. b
Act. 3. d

* Job 1. a
* Job 32. a

Act. 8. a

The i. boke of Moses.

The xxiiiij. Chap. Fo. r.

him in all thinges. And he sayde vnto his eldest seruaunt of his house, which had the rule of all his goodes: Laye thine hāde vnder my thye, that I maye make the sweare by y^e LORDE the God of heauen and earth, that thou take no wife vnto my sonne amonge y^e daughters of y^e Cananites, (amonge whom I dwell) but that thou go in to my countre: and to myne owne kynred, and brynge my sonne Isaac a wife.

The seruaunt sayde: What and the woman wyl not folowe me in to this countre? shal I then cary thy sonne agayne in to yonder londe, where thou camest out of? Abraham sayde vnto him: Beware of that, that thou brynge not my sonne thither agayne. The LORDE, the God of heauen, which tokē me fro my fathers house and from the londe of my kynred, and that talked with me, and sware also vnto me, and sayde: Vnto y^e sede wyll I geue this londe: Euen he shall sende his angell before the, that thou maiest brynge my sonne a wife from thence. But yf the woman wyl not folowe the, thou art discharged of this ooth: onely brynge not my sonne thither agayne. Then y^e seruaunt layed his hāde vnder his master Abrahams thye, and sware the same vnto him.

B So the seruaunt toke ten Camels of the Camels of his master and departed, and had wth him of all maner of goodes of his master, and gat him vp, and departed vnto Mesopotamia, to the cite of Nabor. Then let he the Camels lye downe without before the cite besyde a well of water in the euynynge, aboute the tyme that the women vsed to go forth, and to drawe water. And he sayde:

O LORDE, thou God of my master Abraham, mete me to daye, and shew mercy vnto my master Abraham. Lo, I stonde here besyde the well of water, & the mens daughters of this cite wyll come forth to drawe water: Now yf there come a damsell, to whom I saye: bowe downe thy pytcher, & let me drynke, and yf she saye: drynke, and I wyll geue y^e Camels drynke also: That yf same be she, whom thou hast prouyded for thy seruaunt Isaac: & that I maye knowe by yf same that thou hast shewed mercy vpon my master.

And ouer he had lest of speakynge, beholde, Rebecca the daughter of Bethuel (which was the sonne of Milca, that was the wyfe of Nabor Abrahams brother) came forth, and bare a pytcher vpon hir shulder, and she was a very fayre damsell of face, and yet a virgin, and unknowne of any

man: She wente downe to the well, and fylled hir pitcher, and came vp agayne. Then ranne the seruaunt to mete her, and sayde: Let me drynke a litle water out of y^e pitcher. And she sayde: drynke syr.

And haistely let she downe the pitcher in hir hande, and gaue him drynke. And whan she had geuen him drynke, she sayde: I wyll drawe for thy Camels also, tyll they haue dronke ynough. And she made haist, and poured out hir pitcher in to the trough, and ranne agayne to the well to drawe, and drew for all his Camels. The mā marueyled at her, and helde his tonge, tyll he knewe whether the LORDE had prospered his iourney or not.

Now whan the Camels had all dronken, he toke a golde earynge of half a Syckle weight, and two braceletes for hir handes, weynge ten Syckles of golde, and sayde: Doughter, whose art thou? tell me. Is there rowme for vs in thy fathers house to lodge in? She sayde vnto him: I am the doughter of Bethuel, the sonne of Milca, whom she bare vnto Nabor. And sayde morouer vnto him: We haue plentye of litter and prouender, and rowme ynough to lodge in.

Then the man bowed himself, and thanked the LORDE, and sayde: Praise be the LORDE the God of my master Abraham, which hath not withdrawen his mercy and his trueth fro my master, for the LORDE hath brought me the waye to my masters brothers house. And the damsell ranne and tolde all this in hir mothers house. And Rebecca had a brother called Laban.

And Laban ranne to the man without by the well syde: and that came by the reason that he sawe the earynges, and the braceletes vpon his sisters handes, and herde the wordes of Rebecca his syster, that she sayde: thus spake the man vnto me.

And whan he came to the man, beholde, he stode by the Camels at the well syde. And he sayde: Come in: thou blessed of the LORDE, wherfore stondest thou without? I haue dressed the house, and made rowme for y^e Camels. So he brought the man in to y^e house, and vnbridled the Camels, and gaue them litter and prouender, and water to wash his fete, and the mens that were with him, and set meate before him.

Nevertheless he sayde: I wil not eate, tyll I haue fyrst tolde myne carāde. They answered: Tell on. He sayde: I am Abrahams ser-

Some
reade
* thou be
loued.

1. Re. 16. c

The i. booke of Moses.

Gen. 31. 2 naunt, and the LORDE hath prospered my master richely, so þ he is become greater: and he hath geuen him shepe and oxē, syluer and golde, seruauntes and maidens, Camels and Asses: yee and Sara my masters wife hath borne my master a sonne in hir elde age: vnto him hath he geuen all that he hath.

And my master hath taken an ooth of me and saide: Thou shalt not take a wife for my sonne amonge the daughters of the Canaanites, in whose lande I dwell, but go y waye to my fathers house and to myne owne kynred, and there take a wyfe for my sonne. But I sayde vnto my master: What and the woman wyl not folowe me: Then sayde he vnto me: The LORDE (before whom I walke) shall sende his angell with the, and prosper thy iourney, that thou mayest take a wife for my sonne of myne owne kynred, and of my fathers house. And so whan thou comest to my kynred, yf they geue her not vnto y, thou shalt be discharged of myne oothe.

§ So I came this daye vnto the well of water, and sayde: O LORDE thou God of my master Abraham, If thou hast prospered my iourney that I go: Beholde, I stonde here by the well of water: Now yf there come forth a virgin to draw water, and I saye vnto her: geue me a litle water to drinke out of thy pitcher, and she saye vnto me: Drynke thou, and I wyll drawe water for thy Camels also: that the same be the womā, which the LORDE hath prouyded for my masters sonne. Now or cuer I had spoken out these wordes in my hert, beholde, Rebecca commeth forth with a pitcher vpon hir shulder, and goeth downe to the well, and draweth.

Then sayde I: geue me a drynke. And immediatly she toke downe the pitcher fro hir shulder, and sayde: drynke, and I wyll geue thy Camels drynke also. So I dranke, and she gaue the Camels also to drynke. And I axed her, and sayde: Doughter, whose art thou? She answered: I am y doughter of Bethuel the sonne of Nahor, whom Milca bare vnto him. Then layed I the earringes vpon hir face, and the braceletes vpon hir handes, and bowed myself, and thanked the LORDE, and praysed the God of my master Abraham, which had brought me y right waye, to take my masters brothers daughters vnto his sonne.

¶ If ye be they then that shew mercy and faithfulness vnto my master, tell me: If not, yet tell me, that I maye turne me to y right hande or to the left.

The xxiiij. Chap.

Then answered Laban and Bethuel, and sayde: This is come of the LORDE, therefore can we saye nothinge agaynst the, neither euell ner good. There is Rebecca before the, take her, and go thy waye, that she maye be thy masters sonnes wife, as the LORDE hath sayde. When Abrahams seruaunt herde these wordes, he bowed himself vnto the LORDE flat vpon the earth, and toke forth Jewels of syluer and golde, and rayment, and gaue them vnto Rebecca. But vnto hir biethren and the mother, he gaue spyes. Then he ate and dronke, and the men also that were with him, and tarried there all night.

But in the mornynge he arose, and sayde: Let me departe vnto my master. ¶ Cleuerthelesse hir brother and hir mother sayde: Let the damsell tary with vs at the leest ten dayes, and then shall she go. ¶ Then sayde he vnto them: holde me not, for the LORDE hath prospered my iourney: let me go, that I maye departe vnto my master. Then sayde they: let vs call the damsell, and axe her, what she sayeth therto. And they called Rebecca, and sayde vnto her: Wilt thou go with this man?

And she answered: Yee I wyll go with him. So they let Rebecca their syster go with hir noyse and Abrahams seruaunt, and his men. And they blessed Rebecca, and sayde vnto her: Thou art oure syster, growe in to many thousande tymes thousandes, and thy sede possesse the gates of his enemies. Gen. 22.

So Rebecca gat hir vp w hir damsels, and satt them vpon the Camels, and wente their waye after the man. And the seruaunt toke Rebecca, and departed.

¶ As for Isaac, he was commynge from the well of y liuynge & seynge, for he dwelt in the south countre, and was gone forth to his meditations in the felde aboute the euentyde. And he lift vp his eyes, and sawe, that there were Camels commynge. And Rebecca lift vp hir eyes, and sawe Isaac. Then lighted she of the Camell, and sayde vnto y seruaunt: What man is this, that commeth agaynst vs in the felde? The seruaunt sayde: The same is my master. ¶ Gen. 24.

Then toke she hir cloke, and put it aboute her. And the seruaunt tolde Isaac all the earande that he had done. Then Isaac brought her in to his mother Saras tent, and toke Rebecca, and she became his wife, and he loued her. So Isaac was comforted ouer his mother.

The i. booke of Moses.

The XXV. Chapter.

A 1. Par. 1. c. **A**braham toke another wife called Re-
cira, which bare him Simiram z Jak-
san, Medan z Midian, Jeshbat and
Suah. Jaksan begat Seba and Dedan. The
children of Dedan were Assurim, Latusim,
and Leumim. The children of Midian we-
re Ephra, Ephra, Hanoch, Abida and El-
daa. All these are the children of Recira.
And Abraham gaue all his goodes vnto
Isaac: As for the children that he had of
the concubynes, he gaue them gistes, and
(whyle he yet lyued) he sent the awaye from
his sonne Isaac, eastwarde in to the east
countre.

Gen 15. c This is the age of Abraham which he ly-
ued: even an hundred and fyue and seuen-
tye yeare, and fell sicke and dyed in a good
age, whan he was olde, z had lyued ynough
and was gathered vnto his people. And his
sonnes Isaac and Ismael buried him in the
dubble caue in the felde of Ephron the son-
ne of Zoar the Hethite, which lyeth ouer be-
foie Mamre, in the felde that Abraham
bought of the Hethites. There was Abra-
ham buried with Sara his wife. And after
the death of Abraham God blessed his son-
ne Isaac. And he dwelt by the well of the ly-
uynge and seynge.

Gen 32. c This is the generacion of Ismael Abra-
hams sonne, whom Agar Saras mayde the
Egyptian bare vnto him. And these are the
names of Ismaels children, of whom their
kynredes are named. The eldest sonne of Is-
mael, Nebaioth, Cedar, Abdeel, Mibsan,
Misma, Duma, Mafsa, Hadar, Thema, Je-
thur, Naphis and Kedma. These are the
children of Ismael with their names in their
courtes and cities. twolue londeprynces.
And this is the age of Ismael, even an hun-
dred and seuen and thirtie yeare, and he fell
sicke and dyed, and was gathered vnto his
people. He dwelt from Hevila vnto Sur
towarde Egypte, as men go to the Assyrians
And he dyed in the ptesence of all his bre-
thren.

C This is the generacion of Isaac the son-
ne of Abraham. Abraham begat Isaac. Isa-
ac was fourtye yeare olde, whan he toke to
wyfe Rebecca the doughter of Bethuel z
Syrian of Mesopotamia, z Sister of La-
ban the Syrian.

Isaac besought the L O R D E for his
wyfe (because she was baren) and the L O R
D E was intreated, and Rebecca his wy-
fe conceaued. And the children stroue to-

The xxvi. Chap. No. xi.

together in her wombe. Then sayde she: If
it shulde go so with me, why am I then w-
childe? And she wente for to axe the L O R-
D E. And the L O R D E sayde vnto her: Two
maner of folke are in thy wombe, and two
maner of people shall be deuyled out of thy
body, and the one nacion shall ouercome
the other, and the greater shall serue the
lesse.

2. Re. 1. c
Rom. 9. 1

Now whan the tyme came that she shul-
de be deliuered, beholde, there were two
twyns in hir wombe. The first that came
forth, was reed, all rough as an hyde, and
they called him Esau. Anone thereafter ca-
me his brother forth, which helde the hele
of Esau with his hade, and they called him
Jacob. Thre score yeare olde was Isaac,
whan they were borne. And whan the boies
were growne vp, Esau became an hunter,
z an husbände man. As for Jacob, he was
a symple man, and dwelt in the tentes. And
Isaac loued Esau, because he ate of his veni-
son. But Rebecca loued Jacob.

10. 1. 24. 2

Ose. 12. 2

D

And Jacob dight a meace of meate. The
came Esau from the felde, and was weery,
and sayde vnto Jacob: Let me prone of y
reed meace of meate, for I am fayntie (ther-
fore is he called Edom.) But Jacob sayde:
Sell me this daye thy byrthright. Esau an-
swered: Lo, I must dye nenerthelesse, whas
good then shall my byrthright do me? Ja-
cob sayde: Then sweare vnto me even this
same daye. And he sware vnto him, and so
he solde his byrthright vnto Jacob. Then
Jacob gaue him bred and that meace of ry-
se. And he ate and dronke, and stode vp, and
wente his waye. And so Esau regarded not
his byrthright.

Act. 12. c

The XXVI. Chapter.

There came a berth in the londe, pas-
syng the other that was in Abra-
hams tyme. And Isaac wente to
Gerar, vnto Abimelech the kynge of y phi-
listynes. Then the L O R D E appeared vnto
him, and sayde: Go not downe in to Egypte,
but tary in the lande that I shall saye vnto
the. Be thou a straüger in this lande, and I
wil be with the and blesse the. For vnto the
and thy sede wyll I gene all this londe, and
wyll perfourme myne ooth that I sware to
thy father Abraham. And I wyll multi-
plye thy sede as the starres of heauen, and
vnto thy sede wyll I gene all this londe, and
thorow thy sede shall all nacions be bles-
sed, because Abraham was obedient vnto my

2. Gen. 12. c

Ecclesiast.
tici 4. 4. d

Gen. 15. c
and 22. c

The i. booke of Moses.

The xxvij. Chap.

voyce, and kepte myne ordinaunces, my commaundementes, my statutes, and my lawes.

Gen. 12. c
and 20. a

So Isaac dwelt at Gerar. And when the men of the same place asked him of his wife, he sayde: she is my sister. So he was afraid to saye: she is my wife, (thinkinge thus :) they might slaye me for Rebekkas sake, for she was beautifull to lcke vnto. Now when he had bene there a longe season, Abimelech the kynge of the Philistynes looked out at a wyndow, and sawe Isaac sportinge with Rebecca his wife.

B Then Abimelech called Isaac, and sayde: Beholde, she is thy wyfe, why saydest thou then: She is my sister? Isaac answered him: I thought, I might peradventure haue died because of her. Abimelech saide: Why hast thou then done this vnto vs? It coude lightly haue come to passe, that some of the people might haue lyen with thy wyfe, and so haddest thou brought synne vpon vs. The Abimelech commaunded all the people, and sayde: Who so toucheth this man or his wyfe, shal dye the death.

And Isaac sowed in that londe, and foude the same yere an hundredth busshels, for the LORDE blessed him. And he became a greate man, wente forth, and grew, tyll he was excedinge greate, so that he had much good in shepe and greate catell, and a greate housholde. Therfore had the Philistynes envye at him, and stopped all the welles, that his fathers seruantes had dygged in the tyme of Abraham his father, and fylled them with earth, In so much that Abimelech also himself sayde vnto him: Departe from vs, for thou art farre mightier then we.

Gen. 21. c

C Then departed Isaac from thence, and pitched his tent in the valley of Gerar, and dwelt there. And when he was satled, he caused to dygge vp the welles agayne, that they had dygged vp in his father Abrahams tyme, which the Philistynes had stoppe after the death of Abraham, and he called the after the same names that his father had named them withall.

Isaacs seruantes also dygged in the valley, and there they founde a well of lyuing water. But the hyrdmen of Gerar strone with Isaacs hyrdmen, and saide: The water is oures. Then called he the well Escau, because they had done him wronge.

Gen. 25. a

Then dygged they another well, and strone for that also: therfore called he it Sytena. So he gatt him from thence, and dygged

another well, for the which they strone not: therfore he called it Rehoboth, and sayde: Now hath the LORDE made vs rowme, and letten vs growe in the londe. Afterwarde he departed thence vnto Bersaba.

And the LORDE appeared vnto him the same night, and sayde: I am the God of thy father Abraham, feare thou not, for I am with the, and wyll blesse the, and multiplye thy sede for my seruauent Abrahams sake. Then buylded he an altare there, and called vpon the name of the LORDE, and pitched his tent there, and there his seruantes dygged a well.

Gen. 24. c

And Abimelech wente vnto him from Gerar, and Ahuzath his frende, and phicol his chiefe captayne. But Isaac sayde vnto them: Wherefore come ye to me? seynge ye hate me, and haue put me awaye from you? They sayde: We se with open eyes, that the LORDE is with the, therfore we denyed that there shulde be an ooth betwixte vs and the, and that we wolde make a bonde with the, that thou do vs no harme, like as we haue not hurte the, and as we haue done nothinge vnto the, but all good, and let the departe in peace.

Judic. 11. a

As for the, thou art & blessed of the LORDE. Then Isaac made them a feast, and they ate and dronke. And on the morow they arose, and swore one to the other. And Isaac let them go, and they departed from him in peace.

The same daye came Isaacs seruantes, and tolde him of the well that they had digged, and sayde vnto him: We haue founde water. And he called it Saba. Therfore is & cite called Bersaba vnto this daye.

The XXVII. Chapter.

When Esau was fourtye yere olde, he toke wyues: Judith the donghter of Beri the Hethite, and Basmath the donghter of Elon the Hethite: both these were disobedient vnto the spiete of Isaac and Rebecca.

21

And it came to passe when Isaac was olde, his eyes waxed dymme of sight, and he called Esau his greater sonne, and sayde vnto him: My sonne. He answered him: Here am I. And he sayde: Beholde, I am olde, and knowe not when I shal dye. Now therfore take thy geer, thy quyuer and thy bowe, and get the forth to the felde, and take me some venyson, and make me meate (soch as I loue) and brynge it me herein, that I may eate, &

The i. booke of Moyses.

my soule maye blesse the, before I dye.

B But Rebecca herde these wordes, that Isaac sayde vnto his sonne. And Esau wente his waye in to the felde, to hunte venyson, and to brynge it home. Then sayde Rebecca vnto Jacob hir sonne: beholde, I haue herde thy father talkinge with Esau thy brother, and sayenge: Brynge me venyson, and make me meate, that I maye eate, and blesse the before y LORD, yer I dye. Now therfore my sonne, heare my voyce, what I commaunde the: Go thy waye to the flocke, and fetch me two good kyddes, that I maye make meate of them for thy father, soch as he loneth: this shalt thou brynge in vnto thy father, that he maye eate, that he maye blesse the before his death.

Nevertheless Jacob sayde vnto Rebecca his mother: Beholde, my brother Esau is tough, and I am synooth: then might my father peradventure fele me, and I shulde seme vnto him as though I begyled him, and so brynge a curse vpon me and not a blessinge. Then sayde his mother vnto him: That curse be vpon me my sonne, folowethou my voyce: go thy waye and fetch it me. So he wente his waye, and fetched it, and brought it vnto his mother.

C Then his mother made meate, acordinge as his father loued, and toke Esaus hir elder sonnes cosily rayment (which she had with her in y house) and put them vpon Jacob hir younger sonne. But the kyddes slaynes put she aboute his handes, and where he was synooth aboute the neck: and so she put the meate with bred (as she had made it) in hir sonne Jacobs hande.

And he brought it in vnto his father, and sayde: My father. He answered: here am I, who art thou my sonne? Jacob sayde: I am Esau thy firstborne sonne, I haue done as thou saydest vnto me: aryse, sit vp, and eate of my venyson, that thy soule maye blesse me. But Isaac sayde vnto his sonne: My sonne, how hast thou founde it so soone? He answered: The LORD y God brought it to my hande.

Then sayde Isaac vnto Jacob: Come neare my sonne, that I maye fele the, whether thou be my sonne Esau or not. So Jacob wente vnto Isaac his father. And whan he had felt him, he sayde: The voyce is Jacobs voyce, but the handes are the handes of Esau. And he knew him not, for his handes were rough like as y handes of his brother Esau. And he blessed him.

D And he sayde vnto him: art thou my son-

The xxvij. Chap. Ho. xij.

sonne Esau: He answered: Yee I am. Then sayde he: Brynge me here then to eate of thy venyson my sonne, that my soule maye blesse the. Then he brought it hym, and he ate: and he brought him wyne also, and he drank. And Isaac his father sayde vnto him: Come nye, and kysse me my sonne. So he came nye, and he kysed him.

Then smelled he the sauoure of his clothes, and blessed him, and sayde: Beholde, the smell of my sonne is as y smell of the felde, which y LORD hath blessed. God geue the of the dew of heauen, and of the fatnesse of the earth, and plentousnes of corne and wyne. Nations be thy seruantes, and people fall downe at y fote. Be thou lord euer thy brethien, and thy mothers children fall downe at thy fote. Cursed be he, that curseth the: and blessed be he, that blesteth the.

E Now whan Isaac had made an ende of blessinge, and Jacob was scace gone out from his father Isaac, his brother Esau came from his huntinge, and made meate also, and brought it vnto his father, and sayde vnto him: Aryse my father, and eate of y sonnes venyson, that thy soule maye blesse me. Then answered him Isaac his father: Who art thou? He sayde: I am Esau thy firstborne sonne. Then was Isaac exceedingly amased aboute measure, and saide: Who? Where is then the hunter that brought me, and I haue eaten of all afore thou camest, and haue blessed him? And he shall be blessed still.

Whan Esau herde these wordes of his father, he cried loude, and was exceedingly fory, and sayde vnto his father: O blesse me also my father. But he sayde: Thy brother came with sorylie, and hath taken thy blessinge awaye. Then sayde he: He maye well be called Jacob, for he hath vndermined me now two tymes. My byrth right hath he awaye, and beholde, now taketh he awaye my blessinge also.

G And he sayde: Hast thou not kept one blessinge for me? Isaac answered, and sayde vnto him: I haue made him lord euer y, and all his brethien haue I made his seruantes. With corne z wine haue I prouyded him. What shal I do vnto the now my sonne? Esau sayde vnto his father: Hast thou not one blessinge more my father? O blesse me also my father.

And he lift vp his voyce, z wepte. Then Isaac his father answered and sayde vnto him: Beholde, thou shalt haue a fat dwellinge vpon earth, z of y dew of heauen from

that
my her
maye
wys. the
good.

Heb. 11.2
Eccl. 3.6

Gen. 11.2

3

Heb. 11.2

Heb. 11.2

The i. booke of Moses.

The xxviii. Chap.

abone: with thy sweerde shalt thou get thy lyuynge, and shalt serue thy brother. And it shall come to passe, & thou shalt put of his yock, and plucke it from thy neck.

v. 4. Re. 8. c

G And Esau bare euell wyll vnto Jacob, because of the blessinge that his father had blessed him withall, and sayde in his herte: The tyme wyll come shortly, that my father shal mourne, for I wil slaye my brother Jacob. The was it tolde Rebecca of these wordes of hir elder sonne, and she sent, and bad call for Jacob hir yonger sonne, and saide vnto him: Beholde, thy brother Esau threatheneth the, that he wil slaye the. And now my sonne heare my voyce: Get the vp, and fflye vnto my brother Laban in Haran, and tary there with him a whyle, & tyll the furiousnes of thy brother be swaged, and till his wrath agaynst & be turned from the, and he forget what thou hast done vnto him. So wyll I then sende for the, and cause the be fetcht from thence. Why shulde I be robbed of you both in one daye?

Abd. 1. 2

v. Gen. 33. 2

v. Gen. 10. c

And Rebecca sayde vnto Isaac: I am weery of my life, because of the daughters of Heth: If Jacob take a wife of the daughters of Heth, & which are as the daughters of this land, what shall this life then profite me?

The XXVIII. Chapter.

Some re-
de: & tal-
led loui-
gly with
him.

I Then called Isaac his sonne Jacob and blessed him, and charged him, & sayde vnto him: Take not a wife of the daughters of Canaan, but get the vp, and go in to Mesopotamia vnto the house of Bethuel thy mothers father, and take & there a wife of & daughters of Laban & mothers brother. And the Almighty God blesse the, and make the frute full, and multiplye the, (that thou mayest be a multitude of people) and geue the the blessinge of Abraham vnto & & thy sede with the, that thou mayest possesse the lande, wherein thou art a stranger, & which God gaue vnto Abraham. So Isaac let Jacob departe, that he might go in to Mesopotamia vnto Laban the sonne of Bethuel of Siria, & brother of Rebecca, his and Esaus mother.

v. Gen. 13. d
and 24. a

Now when Esau sawe that Isaac had blessed Jacob, and let him departe in to Mesopotamia, that he might take a wife there: and & as he blessed him, he charged him, & sayde: Thou shalt not take a wife of the daughters of Canaan, and that Jacob obeyed his father and his mother, and was gone vnto Mesopotamia: seynge also that Isaac his father looked not gladly vpon the

daughters of Canaan, he wente his waye vnto Ismael, and besyde the wyues that he had afore, he toke Mahaloth the daughter of Ismael (Abrahams sonne) the sister of Nebaioth, to wife.

Gen. 16. a

As for Jacob, he departed from Bersaba, and wente vnto Haran and came to a place, where he taried all night: for the Sonne was downe. And he toke a stone of & place, & put it vnder his heade, and layed him downe in & same place to slepe. And he dreamed, and beholde, there stode vpon & earth, a ladder, whose toppe reached vnto the heauen. And beholde, the angels of God wente vp and downe vpon it, and the LORDE stode vpon it, and sayde:

C

Ioh. 1. c

Eccli. 4. 4

1. Par. 17. c

Gen. 12. a

I am the LORDE God of thy father Abraham, and the God of Isaac: The lande & thou lyest vpon, wyl I geue vnto the, and to thy sede: and thy sede shal be as & dust of & earth. And thou shalt spiede forth towarde the west, east, north, and south: and thou & the and thy sede shal all the kynreds vpon earth be blessed. And beholde, I am with &, and wyl kepe the where so ever thou goest, & wyl brynge the hither agayne in to this lande: for I wil not leaue the, tyll I haue made good, all that I haue promysed the.

Now when Jacob awaked from his slepe, he saide: Surely the LORDE is in this place, and I knew not. And he was afraid, and sayde: How fearfull is this place: here is no thinge els but an house of God, & a gate vnto heauē. And Jacob arose early in the mornynge, and toke the stone that he had layed vnder his heade, and set it vp, and poured oyle vpon it. And he called the place Bethel, but afore the cite was called Lus. And Jacob made a vowe, and sayde: If God wyl be with me, and kepe me in this iourney & I go & geue me bried to eate, and clothinge to put on, and brynge me peaceably home agayne vnto my father: The shall the LORDE be my God, and this stone that I haue set vp, shal be an house of God: and all that thou geuest me, I wyl geue the the tenth therof.

D

Gen. 31. 1

1. Par. 4. b

The XXIX. Chapter.

I Then Jacob gat him vp vpon his sette, and wente in to the east countre, & looked aboute him, and beholde, there was a well in the felde, and & flockes of shepe therby, for the flockes drank of the well. And there laye a grēate stone at the welles mouth, and thither they used to brynge the flockes, and to reule the stone from & mouth of the well, and to geue the shepe drynke, &

A

The i. booke of Moscs.

so they put the stone agayne vpon the welles mouth in to his place.

And Jacob sayde vnto them: Biethren, whēce be ye? They answered: we are of Haran. He sayde vnto them: Knowe ye Laban the sonne of Nabor? They answered: We knowe him well. He sayde: Is he in good health? They answered: he is in good health. And so, there cometh his doughter Rachel with the shepe. He sayde: It is yet hye daye, & is not yet tyme to dryue in the catell: gene the shepe to drynke, & go youre waye, & fede them. They answered: We can not, tyll all the flockes be brought together, and tyll we roule the stone from the welles mouth, & so gene the shepe drynke.

B Whyle he yet talked with them, Rachel came with hir fathers shepe, for she keppe & shepe. Whan Jacob sawe Rachel & doughter of Laban his mothers brother, and the shepe of Laban his mothers brother, he wēte, & rouled the stone from the welles mouth, and gaue his mothers brother shepe to drynke, and kysed Rachel, lift vp his voyce, and wepte, and tolde her, & he was hir fathers brother, and & sonne of Rebecca. Then ranne she, and tolde her father.

Whā Laban herde of Jacob his sisters sonne, he ranne to mete him, and embraced him, and kysed him, and brought him in to his house. And so he tolde him all this matter. Thē sayde Laban vnto him: Wel, thou art my bone and my flesh. Abide with me a moneth longe. But after that saide he vnto Jacob: Because thou art my brother, shalt thou therfore serue me for nought? Tell me, what shall thy wages be. Laban had two doughters, the eldest was called Lea, & the yongest Rachel. And Lea was tender eyed, but Rachel was beutyfull & well fauoured of face, and Jacob loued her well, and sayde: I will serue the seven yeare, for Rachel thy yongest doughter. Laban answered: It is better that I geue her the, then vnto another: tary thou with me.

C So Jacob serued seven yeare for Rachel, and they semed vnto him but few dayes, he loued her so well. And Jacob saide vnto Laban: geue me my wyfe, for the tyme is come that I shulde lye with her. Thē Laban bad all the people of that place, and made a marriage. But at euē he toke his doughter Lea, and brought her in vnto him, and he laye w her. And Laban gaue Zilpa his mayde vnto his doughter Lea to be hir mayde.

But on the morow, beholde, it was Lea. And he sayde vnto Laban: Why hast thou

The xxx. Chap. Ho. xiiij.

done this vnto me? haue not I serued y for Rachel? Why hast thou then begyled me? Laban answered: It is not the maner in oure countre, to mary the yongest before the eldest. Holde out this weke, & I will geue the this also, for the seruyce y thou shalt do me yet seven yeares more. Jacob dyd so, & helde out y weke. Then gaue he him Rachel his doughter to wyfe. And Laban gaue Bilha his mayden vnto Rachel his doughter to be hir mayden. So he laye with Rachel also, & loued Rachel more thē Lea, and serued him yet seven yeares more.

But when the L O R D E sawe, that Lea was nothinge regarded, he made her fructefull, and Rachel baren. And Lea cōceaued, and bare a sonne, whom she called Ruben, and sayde: The L O R D E hath looked vpon my aduersite. Now wyll my husbande lue me. And she conceaued agayne, and bare a sonne, and sayde: The L O R D E hath heide that I am despysed, and hath geue me this also, and she called him Symeon. She cōceaued yet agayne, and bare a sonne, and sayde: Now wyll my husbande kepe me company agayne, for I haue borne him thre sonnes, therfore called she his name Levi. She conceaued y fourth tyme, and bare a sonne, and sayde: Now wyll I geue thanks vnto the L O R D E, therfore called she him Iuda, and lest bearynge.

The XXX. Chapter.

When Rachel sawe that she bare no children vnto Jacob, she had enuye at hir sister, & saide vnto Jacob: Geue me childre also, or els I am but deed. But Jacob was very wioth at Rachel, & sayde: Am I then in Gods steade, which kepeth y fructe of y wombe from y? Neuertheles she sayde: Beholde, there is Bilha my mayden, lye w her, & she maye beare vpon my lappe, & that I maye be increased by her. And so she gaue him Bilha hir mayden to wyfe.



And Jacob laye w her. So Bilha conceaued, and bare Jacob a sonne. Then saye

The i. booke of Moses.

The xxx. Chap.

De Rachel: God hath geuen sentence on my syde, and herde my voyce, and geue me a sonne, therfore called she him Dan. Bilha Rachels mayde conceaued agayne, and bare another sonne vnto Jacob. Then sayde Rachel: God hath turned it with me, and my sister, and I haue gotten the vpperhande. And she called him Nephtali.

Now whan Lea sawe that she had lest bearynge, she toke Silpa hir mayde, and gaue her vnto Jacob to wyfe. So Silpa Leas mayde bare Jacob a sonne. Then saide Lea: This is good lucke, & she called him Gad. After this Silpa Leas mayde bare Jacob another sonne. Then sayde Lea: Well is me, for the daughters will call me blessed, and she called him Asser.

Ruben wente out in the tyme of wheate haruest, and founde Mandragoras in the felde, and brought them heme vnto his mother Lea. Then sayde Rachel vnto Lea: Geue me some of y sonnes Mandragoras. She answered: Hast thou not ynough that thou hast taken awaye my husbände, but wilt take awaye my sonnes Mandragoras also? Rachel saide: Wel, let him lye with the this night for thy sonnes Mandragoras. Now whan Jacob came heme at euen from the felde, Lea wente forth to mete him, and sayde: Thou shalt lye w me, for I haue bought the for my sonnes Mandragoras.

And he slepte with her that night. And God herde Lea, and she conceaued, and bare Jacob the fift sonne, & sayde: God hath rewarded me, because I gaue my mayden vnto my husbände, and she called him Issachar. Lea conceaued yet agayne, and bare Jacob the sixte sonne, and sayde: God hath endewed me with a good dowry. Now wyll my husbände dwell with me agayne, for I haue borne him sixe sonnes, & she called him Zabulon. After that she bare a daughter, whom she called Dina.

Nevertheless God thought vpo Rachel, and herde her, and made her frutesfull. Then she conceaued, and bare a sonne, and sayde: God hath taken awaye my rebuke, and she called him Joseph, and sayde: God geue me yet another sonne.

Now whan Rachel had borne Joseph, Jacob sayde vnto Laban: Let me go, & departe in to my place and vnto myne owne lande: geue me my wyues and my children, (for the which I haue serued the) & I maye go: for thou knowest, what seruyce I haue done the. Laban sayde vnto him: Can I not fynde fauoure in thy sight? I perceaue, that

God hath blessed me for thy sake. Appoynte thou the rewarde, & I shal geue the. But he saide vnto him: Thou knowest how I haue serued the, and what maner of catell thou hast vnder me. Then haddest but litle afore I came hither, but now is it growne into a multitude, and the LORDE hath blessed y for my sake. And now whan shall I loke to myne owne house also? he saide: What shal I then geue the?

Jacob sayde: Thou shalt geue me nothinge at all, but yf thou wilt do this for me & I saye, then wyll I fede and kepe thy shepe agayne. I wyll go thorow all thy flockes to daye, and separathe thou from amonge them all the shepe that be spotted and partye coloured, and all blacke shepe amonge the lambes. Now loke what shalbe partie coloured and spotted amonge the kyddes, the same shal be my rewarde: so shal my righteousnes testifye with me to daye or to morow, whan it cometh vnto my rewarde before the, so that, what so euer is not spotted and partye coloured amonge the kyddes, and blacke amonge the lambes, let that be thest with me.

Then sayde Laban: Beholde, let it be so as thou hast sayde. And that same daye he sundered out the speckled and partye coloured goates, and all the spotted and partye coloured kyddes (where there was eny whyte vpon them) and all that was blacke amonge the lambes, and put them vnder the hande of his children, and made rowme of thre dayes iourney wyde betwixte him and Jacob. So Jacob kepte the residue of Labans flocke.

But Jacob toke stanes of grene wyllies, hasell and of chestnottrees, and pyllled whyte streakes in them, and layed the stanes that he had pyllled, in the drynkinge troughes before the flocke, which came there to drynke, that they shulde conceaue, whan they came to drynke. So the flockes conceaued ouer y stanes, and brought forth speckelde, spotted and partye coloured.

Then Jacob parted y lambes, and put them to the flocke vnto the spotted: and all that was blacke in Labans flocke, that put he vnto the spotted. And he made him a flocke of his owne, which he put not vnto Labans flocke. Nevertheless in the first buckynge tyme of the flockes, he layed the stanes in the drynkinge troughes before the eyes of the flockes, that they shulde conceaue ouer the stanes. But in the latter buckynge tyme he layed them not in. So the later were Labans, but the firstlinges were Jacobs.

* Ge. 34. a

1. Par. 3. a

2. Re. 11. d

The i. booke of Moyses.

Thus the man became exceedinge riche, so that he had many shepe, maydens z seruauntes, Camels and Asses.

The XXXI. Chapter.

A Herde also of y wordes of Labans children, that they sayde: Jacob hath brought all o' fathers good vnto himself, z of oure fathers good hath he gotten these riches. And Jacob behelde Labans countenance, z beholde, it was not toward him as yesterdays and yeryesterdaye.

And the LORDE sayde vnto him: * Departe agayne to thy fatherlāde, and to thy kynred, I wyll be with the. Then sent Jacob and bad call Rachel and Lea into the felde to his flockes, and sayde vnto them: I se youre fathers countenance, that it is not toward me like as yesterdays and yeryesterdaye: but the God of my father hath bene with me. And ye knowe, that I haue serued youre father with all my power.

B And he hath disceined me, and channge my wages now ten tymes. But God hath not suffred him, to do me harme. If he sayde: The partye coloured shalbe thy rewarde, then the whole flocke bare partye coloured. If he sayde: The speckelde shalbe thy rewarde, then the whole flocke bare speckelde. Thus hath God with drawen youre fathers goodes from him, and geuen them vnto me. For whan the buckynge tyme came, I lift vp myne eyes and sawe in a dreame, and beholde, the rammes leapt vpon the flocke that was speckelde, spotted, z partye coloured.

And the angel of God sayde vnto me in a dreame: Jacob. And I answered: here am I. He sayde: lift vp thine eyes, and beholde, the rammes leape vpon the speckelde, spotted, and partie coloured flocke: for I haue seene all y Laban doth vnto the. I am y God at Bethel, * where thou dydest anoynte the stone, z maydest a vowethere vnto me. Get the vp now, z departe out of this londe, z go agayne into the londe of thy kynred.

C Then answered Rachel and Lea, and sayde vnto him: As for vs, we haue no porcion ner inheritaunce more in oure fathers house, z he hath counted vs as straungers, for he hath solde vs, z spent vp o' wages. Therefore hath God with drawe o' fathers riches from him vnto vs z oure children. What so euer now God hath sayde vnto the, that do.

So Jacob gat vp, and set his children and wyues vpon Camels, and caried awaye all his catell and all his substaunce, that he had gotten at Mesopotamia, y he might

The xxxi. Chap. Fo. xiiij.

come vnto Isaac his father in the lande of Canaan. Labā was gone to clyppe his flocke, and Rachel stole hir fathers ymages. Thus dyd Jacob steale awaie y hert of Laban y Syuan, in y he tolde him not that he fled. So he fled, z all that was his, gat vp, and passed ouer the water, z wente straight toward the mount Gilead.

D Vpon the thirde daye it was tolde Laban, that Jacob fled. And he toke his brethre vnto him, and folowed after him seven dayes iourney, and ouertoke him vpon the mount Gilead. But God came vnto Laban the Syuan in a dreame by night, z sayde vnto him: Bewarre, that thou speake no thinge to Jacob but good. And Labā drew nye vnto Jacob. As for Jacob, he had pyched his tente vpon the mount. And Laban with his brethre pyched his tent also vpon the same mount Gilead.

Then sayde Laban vnto Jacob: What hast thou done, that thou hast stolen awaie my hert, and caried awaye my daughters, as though they had bene taken captyue w y swerde: Wherfore keppest thou that secreete, that thou woldest flye, and hast stolen awaye frome, and toldest me not, that I might haue brought the on the waye with mynith, with synginge, with tabiettes and harpes: and hast not suffred me to kysse my children and daughters: Thou hast done foolishly, and so moch might I haue made, that I coude haue done yon euell: but youre fathers God saide yesterdays vnto me: Bewarre, that thou speake no thinge vnto Jacob but good. And for so moch then as thou woldest nedes departe, and longedest sore after y fathers house, why hast thou stolen away my goddes?

E Jacob answered and sayde vnto Laban: I was afrayed, that thou shuldest haue taken away thy daughters frome: but loke by whom thou syndest thy goddes, let the same dye here before oure brethren. Seke that thine is by me, and take it awaye. (But he knew not, that Rachel had stolen them.) Then wente Laban into Jacobs tent and into Leas tent, and into both the maydens cētes, and founde no thinge: and out of Leas tente he wente in to Rachels tent. Then toke Rachel the ymages, and layed them vnder the Camels strawe, and sat downe vpon them. But Laban searched the whole tent, and founde nethinge. Then sayde she vnto hir father: Be not angrie my lord, that I can not ryse vp vnto the: for it goeth w me after the maner of women. So he sought,

Gen. 31. b
2. Re. 15. c
* Gen 35. a

* Gen. 31. b

* Gen. 31. d

The i. boke of Moses.

The xxxij. Chap.

and founde not the ymages.

And Jacob was wroth, and chode with Laban, answered & sayde vnto him: What haue I trespassed or offended, & thou art so whore vpon me: Thou hast searched all my household stuff, & what hast thou founde of thy household stuff: Laye it here before my brethren & thyne, & they maye indge betwene vs both. Twentye yere haue I bene w the: thy shepe & goates haue not bene vnfructefull, the rammes of thy flocke haue I not eaten: Loke what was * coine of beastes, I brought it not vnto y, I was fayne to paie it my self: thou requyredst it of my hande, whether it were stollen from me by daye or by night. On the daye tyme the heate consumed me, and the frost on the night, and my slepe departed fro myne eyes.

S Thus haue I serued twentye yere in thy house, fourtene yeres for thy daughters, & sixe for thy flocke, and ten tymes hast thou chaunged my rewarde: & yf the God of my father the God of Abraham, and the feare of Isaac had not bene on my syde, thou haddest latten me go awaye emptye. But God hath loked vpon myne aduersite and labour, and rebuked the yester daye.

Laban answered and sayde: The daughters are my daughters, & the children are my childre, and the flockes are my flockes, & all that thou seist is myne. What can I do this daye vnto these my daughters, or to their children whom they haue borne: Nowther fore come on, let vs make a couaunt (I & thou) which maye be a wytnesse betwene me and the. Then toke Jacob a stone, & set it vp (for a piler or markstone) and sayde vnto his brethren: Gather stones. And they toke the stones, and made an heape, & ate vpon the same heape. And Laban called it Jegar Sahu dutha, but Jacob called it Gilead: (either of them after the properte of his language.)

G Then sayde Laban: This heape be wytnesse betwene me and the this daye (therefore is it called Gilead) and a testimony, for he sayde: The **LORDE** loke betwene me and y, whan we are departed y one from y other: yf thou were my daughters, or take other wyues vnto them. There is no mā with vs, but lo, God is the wytnesse betwene me and the. And Laban sayde morouer vnto Jacob: Beholde, this is the heape, and this is the markstone that I haue set vp betwixte me and the: the same heape be wytnesse, and the same markstone also be wytnesse, yf I passe ouer vnto the, or yf thou passe ouer this heape & markstone vnto me, to do eny har-

me. The God of Abraham, and the God of Nahor, and the God of their fathers, be indge betwene vs.

And Jacob swore vnto him by the feare of his father Isaac. And Jacob offred an offeringe vpon the mount, and called his brethre to eate bred. And whan they had eaten, they taried vpon the mount all night. But vpon the morow Laban rose vp early, kysed his childre & daughters, & blessed the, & departed, and came agayne vnto his place. As for Jacob, he wente on his iourney, & the angels of God met him. And whan he sawe them, he sayde: It is Gods hoost, & called the same place Mahanaim.

The XXXII. Chapter.

Jacob sent messaungers before him to his brother Esau * in to the lande of Seir, of the felde of Edom, & commaunded the, & sayde: Saye thus vnto my lord Esau: Thy seruaut Jacob sendeth y this worde: I haue bene out w Laban, & haue bene hither to amonge straungers, & haue oren & Asses, shepe, seruantes & maydes, & haue sent forth to shewe it the my lord, & I might synde sauoure in thy sight.

The messaungers came agayne vnto Jacob, and sayde: We came vnto thy brother Esau, & he cometh forth also agaynst the with foure hundred men. Then was Jacob sore a frayd, and wist not what waye to turne himself, & deuyled the people that was with him, and the shepe, and the oren, & the Camels in to two droues, & sayde: If Esau come vpon the one droue, and smyte it, the other shal escape.

Jacob sayde morouer: O God of my father Abraham, God of my father Isaac, **LORDE** thou that saydest vnto me: Departe agayne to thine owne londe and to thy kynred, and I wyl do the good: I am to litle for all the mercies and all the truethe that thou hast shewed vnto thy seruaut (for I had no more but this staff whan I wente ouer this Jordan, and now am I beccome two droues) deliuer me from y hande of my brother, fro the hāde of Esau, for I am a frayd of him, lest he come and smyte me the mother with the children. Thou saydest: I wyl do the good, and wyl make thy sede as the sonde of y see, which can not be nombred for multitude.

And there he taried that night, and toke of such as came to hande, a present vnto his brother Esau, two hundred she goates, twentye he goates, two hundred shepe, twentye rammes and thirtie mylke camels w their

* Ios. 24.

* Gen. 31.

* Re. 25.

The i. booke of Moscs.

foales, fourtye kyne, ten bullockes, twentye she Asses with ten foales, and put them in the handes of his seruauntes, euery flock by them selues, and sayde vnto them: Go ye forth before me, and put a space betwixte one flocke after the other, and commaunded the first and sayde:

When my brother Esau meeteth the, and aareth the: Whose art thou? and whyther goest thou? and whose are these that thou dryuest before the? Thou shalt saye: They be thy seruauunt Jacobs, which sendeth a present vnto his lord Esau, and cometh behynde vs him self.

D Thus commaunded he the seconde also, and the thirde, and all them that folowed the flockes, and sayde: Like as I haue tolde you, so speake ye vnto Esau, whan ye mete him, and saye vnto him also: Beholde, y seruauunt Jacob is behynde vs. For he thought: I wyll reconyle him with the present that goeth before me, afterwarde wyll I see him my self, peraduenture he shall receaue me to grace.

So the present wente before him, but he taried in the tente the same night, and rose vp in y night, and toke his two wyues and the two maydens and his eleuen sonnes, and wente vnto the foorde of Jacob, toke them and caried them ouer the water, so that all that he had came ouer, and taried him self alone on this syde.

Osc. 12. a Then wrestled there a man with him vntyll the breake of y daye. And whan he sawe y he might not ouercome him, he touched the senowe of his thye, and y senowe of his thye shrank in wrestlinge with him. And he sayde: Let me go, for y daye breaketh on. But he answered: I will not let y go, excepte thou blesse me. He sayde: What is thy name? He answered: Jacob. He sayde: Thou shalt nomore be called Jacob, but Israel, for thou hast stryuen with God and with men, and hast preuayled. And Jacob axed him, and sayde: Tell me, what is y name? But he sayde: Why axest thou what my name is? And he blessed him there. And Jacob called the place Peniel, for I haue sene God face to face, and my soule is recovered. And as he came ouer fro Peniel, y Sonne rose vpo him, and he halted vpon his thye. Therfore eate the children of Israel no vane vpon the senow of y thye vnto this daye, because y vane vpon the senow of Jacobs thye was touched.

The XXXIII. Chapter.

A Jacob lift vp his eyes, and sawe his brother Esau comynge with foure hun-

The xxxiiij. Chap. Ho. xv.

dred men: and he deuoyded his children vnto Lea vnto Rachel, and to both the maydes, and set the maydens with their children before, and Lea with hir childre after, and Rachel with Joseph hynder most. And he wente before them, and bowed him self to the grounde seven tymes, tyll he came to his brother. But Esau ranne to mete him, and embraced him, and fell aboute his neck, and kysed him, and wepte, and lift vp his eyes, and sawe the wyues with the children, and sayde: What are these with the? He answered: They are the children, which God hath geuen vnto thy seruauunt. And the maydens came forth with their children, and dyd their obaysaunce vnto him.

Lea came forth also with hir childre, and kneled vnto him. Afterwarde came Joseph and Rachel forth, and kneled vnto him like wyse. And he sayde: What meanest thou w all the dioues that I met? He answered: that I might fynde grace in the sight of my lord. Esau sayde: I haue ynough my brother, kepe that thou hast. Jacob answered: Oh nay, but yf I haue founde grace in y sight, receaue my present of my hande (for I sawe thy face, as though I had sene the face of God) and be at one with me. Take this present in good worth, that I haue brought y, for God hath geuen it me, and I haue ynough of all thinges. So he compelled him to take it.

And he sayde: Let vs go on and take oure iourney, I wyll go in thy company. But he sayde vnto him: My lord, thou knowest that I haue tender children by me, and small and greates catell also, which are yet but yonge: yf they shulde be dryue ouer in one daye, the whole flocke wolde dye. Let my lord go on before his seruauunt. I wyll dryue after sayre and softly, (there after as the catell and the children can go,) tyll I come to my lord in Seir. Esau sayde: Yet wil I leaue some of my people with the. He answered: What neede is it? Let me but onely fynde grace in the sight of my lord.

So Esau departed againe the same daye toward Seir, and Jacob toke his iourney toward Sucoth, and buylded him an house, and made cotes for his catell. Therfore is the place called Sucoth.

Afterwarde came Jacob peaceably vnto the cite of Sichem, which lyeth in y lande of Canaan, after that he was come awayne out of Mesopotamia, and pitched before the cite, and bought a pece of lande of the children of Hemor y father of Sichem for

* Ge. 27. g

2. Re. 19. e
Heb. 15. b

Gen. 35. b
1. Re. 18. d

tud. 13. c

Gen. 28. d

iosu. 24. f

The i. booke of Moses.

The xxxv. Chap.

Some
reade:
* an h
drecth la
bes.

* an hundred pens. There pitched he his tent, and there he set up an altare, and called vpon the name of the mightie God of Israel.

The XXXIII. Chapter.

A Ina y daughter of Lea, which she bare vnto Jacob, wente out to beholde the daughters of the londe. Whan Sichem the sonne of Hemor the Hemitite (which was lord of the lode) saw her, he toke her, and laye with her, and forced her, and his hert hanged vpon her, and he loued y damsell, and talked louyngly with her, and spake to his father Hemor: Get me this mayden to wife.

And Jacob vnderstode, that Dina his daughter was defyled, and his sonnes were with the catell in the felde, and Jacob helde his tonge tyll they came. Then Hemor the father of Sichem wente forth vnto Jacob to comen with him. In the meane season came Jacobs sonnes from y felde. And whan they herde it, it greued the men, and they were very wroth, that he had wrought folly in Israel, and lyen with Jacobs daughter: for so was not the vse to do.

B Then comened Hemor with the, and sayde: My sonne Sichems hert longeth for youre daughter, O geue hir him to wife: make frendshipe with vs, geue vs youre daughters, and take ye oure daughters, and dwell with vs, the londe shall be open vnto you, dwell and occupie, and haue youre possessions therin. And Sichem sayde vnto hir father and brethien: Let me fynde grace with you: loke what ye appoynte me, I will geue it: requyre the dowrye and gift of me hardely, I wyll geue it acordinge as ye wyll aske, onely geue me the damsell to wife.

Then Jacobs sonnes answered Sichem and Hemor his father (and spake disceatfully, because their sister Dina was defyled) and sayde vnto them: That can we not do, to geue oure sister to an vncircumcised man: for that were a shame vnto vs.

C Neuertheles we wyll consente vnto you, yf ye wyll like vnto vs, and be circumcised as many as are males amonge you: then will we geue you oure daughters, and take youre daughters vnto vs, and dwell with you, and be one people. But yf ye wyll not herken vnto vs, to be circumcised, then wyll we take oure daughter, and go oure waye.

These wordes pleased Hemor and his sonne wel, and the yongeman desirde not to do the same, for he had lust to Jacobs doughter:

and he was holden in honoure aboue all in his fathers house. Then came Hemor and Sichem his sonne vnder y gate of cite, and comened with the citisens of the cite, and saide: These men are peaceable with vs, and will dwell in the lande and occupye: now is the londe brode of both the sydes, we wyll take their daughters vnto vs, and geue them oure daughters.

But then wyll they consent vnto vs, to dwell by vs, and to be one people with vs, yf we circumcise all the men children amonge vs, like as they are circumcised: their catell and goodes, and all that they haue, shal be ours, yf we consent vnto them, that they maye dwell with vs.

And they herkened vnto Hemor and Sichem his sonne, as many as wente out and in at y gate of his cite, and circumcised all the males, that wente out and in at his cite. And vpon the thirde daye (whan it was painefull to them) the two sonnes of Jacob Simeon and Lewi Dinas brethien, toke euery man his swerde, and wente boldly in to the cite, and slew all the males, and slew Hemor also and Sichem his sonne with the edge of the swerde, and toke their sister Dina out of Sichems house, and wente their waye. Iudid. 9. a

Then came Jacobs sonnes ouer the slayne, and spoyled the cite (because they had defyled their sister) and toke their shepe, oxen, Asses, and what so euer was in the cite and in the londe, and all maner of goodes: All their children and wyues toke they captiue, and spoyled all y was in the houses. * Ge. 49. a

And Jacob sayde vnto Symeon and Lewi: Ye haue brought it so to passe, y I stynte before the inhabiteurs of this lande, y Cananites and Pherecites, y I am but a small nombre: If they gather them selues new together against me, they shal slaye me, so shal I be destroyed with my house. But they answered: Shulde they the deale with oure sister as with an whoore?

The XXXV. Chapter.

Ald God sayde vnto Jacob: Get the vp, and go vnto Bethel, and dwell there, and make there an altare vnto the God, that appared vnto the, whan thou fleddest from thy brother Esau. Then sayde Jacob vnto his housholde and to all y were with him: Put awaye from you y straunge goddes, that are amonge you, and cleanse youre selues, and chaunge youre clothes, and let vs get vp, and go vnto Bethel, that I maye there make an altare vnto the God, * Ge. 28. b
* Ge. 31. c

The i. booke of Moses.

Gen. 28.d which herde me in the tyme of my trouble, and hath bene with me in the waye that I haue gone.

B Then gaue they him all the straunge goddes that were vnder their handes, and their earynges, and he buried them vnder an Oke that stode besyde Sichem, & departed. And there came a feare of God vpon the cities that laye rōūde aboute, so that they folowed not after ʒ sonnes of Jacob. So came Jacob vnto Lus in ʒ lande of Canaan (which is called Bethel) and all the people that were with him, and there he buylded an altare, and called ʒ place Bethel, because the LORDE appeared vnto him there, whan he fled from his brother. Then dyed * Deboia Rebeccas noyse, and was buried beneth Bethel vnder the Oke, and it was called the Oke of lamentacion.

Ofc. 12. a And God appeared agayne vnto Jacob, after that he was come out of Mesopotamia, and blessed him, & saide vnto him: Thou art called Jacob, neuertheles thou shalt no more be called Jacob, but Israel shal be ʒ name. And so was he called Israel.

C And God sayde vnto him: * I am the All mightie God, be frutefull and multiplie: people and a multitude of people shal come of the, and * Kynges shal come out of thy loynes: and the lande that I gaue vnto Abraham and Isaac, wyl I geue vnto the, & wyl geue it vnto thy seide after the. So God departed from him, from ʒ place where he talked wth him. And Jacob set vp a piler of stone, in the place where he talked with him, & poured drynt offerynges thereon, and poured oyle vpon it. And Jacob called ʒ place where God talked with him, Bethel.

D And he departed from Bethel: and whan he was yet a felde brode from Ephriath, Rachel traueyled, & the byrth came harde vpon hir. But whan she had soch payne in traue-lynge, ʒ myd wife sayde vnto her: feare not, for thou shalt haue this sonne also. But as hir soule was departyng, ʒ she must dye, she called him Ben Oni: neuertheles his father called hi Bē Jamin. So Rachel died, & was buried in the waye towarde Ephriath, which now is called Bethlehē. And Jacob set vp a piller vpon hir graue, there is Rachels grauestons vnto this daye. And Israel departed, and pitched his tent beyonde the tower of * Eder.

E And it chaunced, that when Israel dwelt in that londe, Ruben wente * and laye with Bilha his fathers concubine, and that came to Israels eares.

The xxxvi. Chap. Fo. xvi.

And Jacob had twolue sonnes. The sonnes of Lea were these: Ruben Jacobs first borne sonne, Simeon, Leui, Juda, Isachar, & Zabulō. The sonnes of Rachel, were Joseph and Ben Jamin. The sonnes of Bilha Rachels mayde: Dan, and Nephthali. The sonnes of Silpa Leas mayde: Gad and Aser. These are ʒ sonnes of Jacob, which were borne vnto him in Mesopotamia. And he came to his father Isaac to Mamre in to the head cite which is called Hebron, where in Abraham & Isaac were straungers. And Isaac was an hundred & foure score yeare olde, & fell sicke, and dyed, & was gathered vnto his people, whan he was olde, & had lyued ynough: and his sonnes Esau & Jacob buried him.

The XXXVI. Chapter.

This is the generaciō of Esau, which is called Edom. Esau toke wyues of the doughters of Canaan. * Ada the doughter of Elō the Hethite: & Ahalibama the doughter of Ana, the childes childe of Zibeon the Heuyte: And Basmath * Ismaels doughter, the sister of Nebaioth. And Ada bare Eliphas vnto Esau. Basmath bare Reguel. Ahalibama bare Jeus, Jaclam, & Korah. These are the childre of Esau, ʒ were borne vnto him in the lande of Canaan.

And Esau toke his wiues sonnes & doughters, and all the soules of his house, his substance, and all the catell with all the goodes that he had gotten in the lande of Canaan, and wente in to a countre awaye frō his brother Jacob: for their substance was so greate, that they coude not dwell together: and the londe wherin they were straungers, might not holde them because of their goodes. So Esau dwelt vpon mount Seir. And Esau is Edom.

This is ʒ generaciō of Esau, of whō are come ʒ Edomites vpon ʒ mount Seir. And these are ʒ names of the childre of Esau: Eliphas ʒ sonne of Ada Esaus wife: Reguel ʒ sonne of Basmath Esaus wife: The sonnes of Eliphas were these: Theman, Omar, Zepho, Gaetham & Kenas. And * Thimna was a concubine of Eliphas ʒ sonne of Esau, and bare him Amaleck. These are ʒ childre of Ada Esaus wyfe.

The childre of Reguel are these: Nahath Serah, Samma, Misa. These are the childre of Basmath Esaus wife.

The childre of Ahalibama Esaus wife the doughter of Ana, that was the childes childe of Zibeon (which she bare vnto Esau) are these: Jeus, Jaclam and Korah.

C These are the prynces amonge the childre of Esau. The children of Eliphas the first sonne of Esau, were these: The prynce Theman, & prynce Omar, the prynce Zepho, the prynce Kenas, the prynce Korah, the prynce Gaethan, the prynce Amaleck. These are the prynces of Eliphas in the lade of Eds, and are the children of Ada.

And these are the children of Roguel Esaus sonne: & prynce Nahath, & prynce Serah, & prynce Sama, & prynce Misa. These are & prynces of Roguel in & londe of & Edomites, & they are & children of Basmath Esaus wife. These are the children of Zhalibama Esaus wife: The prynce Jeus, & prynce Jaclam, the prynce Korah. These are the prynces of Zhalibama, & doughter of Ana Esaus wife. These are & childre of Esau and their prynces. He is Edom. The children of Seir & Houite & dwelt in the londe, are these:

D Lothan, Sobal, Zibeon, Ana, Disan, Ezer & Disan. These are the prynces of the Houites, all children of Seir in the londe of Idumea. But & childre of Lothan were these: Hori, & Hema, & Lothas sister was called. Thimna.

* Ge. 36. b

The children of Sobal were these: Alua, Manahat, Ebal, Sepho & Ona. The childre of Zibeon were: Lia & Ana. This is the same Ana & soude. Mules in & wyldernes, wha he kepte his fathers Zibeons Asses. The children of Ana were: Disan, & Zhalibama, & is & doughter of Ana. The childre of Disan were: Hemdan, Esban, Jethia & Charan. The children of Ezer were: Bilhan, Seana, & Actan. The children of Disan were: Uz & Aran.

* Leu. 19. e

These are & prynces of & Houites: The prynce Lothan, & prynce Sobal, & prynce Zibeon, & prynce Ana, & prynce Disan, & prynce Ezer, & prynce Disan. These are the prynces of the Houites, which ruled in & londe of Seir.

E

* 1. Pa. 1. d

The kynges that reigned in the londe of Idumea (before the childre of Israel had any kyng) are these: Bela & sonne of Beor was kyng in Idumea, & & name of his cite was Dinhaba. And wha Bela died, Jobab & sonne of Serah of Besra was kyng in his steade. When Jobab dyed, Husam out of & lode of the Themanites was kyng in his steade. Whan Husam dyed, Hadad & sonne of Bedad which slewe & Madianites in & Moabites felde was kyng in his steade, & the name of his cite was Auith. Whan Hadad dyed, Samla of Mastek was kyng in his steade. Wha Samla died, Saul of Rei obooth by & water syde, was kyng in his steade. Whan Saul dyed, Baal Hanan the sonne of Achbor was kyng in his steade. Wha Baal Hanan

the sonne of Achbor dyed, Hadad was kyng in his steade, & the name of his cite was Pagu, & his wifes name was Mehet Abeel, the doughter of Marred, the doughter of Mesa hab. Thus are the prynces of Esau called in their kynreds, places & names: The prynce Thymna, & prynce Alua, & prynce Jether, the prynce Zhalibama, the prynce Ela, the prynce Pynon, the prynce Kenas, & prynce Theman, & prynce Mibzar, the prynce Magdiel, & prynce Ira. These are the prynces in Idumea, like as they dwelt in & lade of their possessions. And Esau is & father of & Edomites.

The XXXVII. Chapter.

J Acob dwelt in & lande, wherin his father was a straunger, namely in the lade of Canaan. And these are & generacions of Jacob. Joseph was seuentene years olde, & ha he became a keeper of the catell w his brethren, & the lad was w the children of Bilha & Silpa his fathers wyues, and tolde their father of & euell reporte & was of. he. Israel loued Joseph more the all his childre because he had begotte him in his olde age, and he made him a cote of many coloures.

Now wha his brethren sawe, & his father loued him more the all his brethren, they had euell wyll at him, & coude not speake a frendly worde vnto hi. Joseph also had once a dreame, and tolde his brethren therof. The hated they him & more, for he sayde: Heare I praye you what I dreamed. We thought we were byndinge sheeues vpo & felde, & my shefe arose, and stode vp, and youre sheeues rounde aboute made obeysaunce vnto my shefe.

* Gen. 42. f

Then sayde his brethren vnto him: Shalt thou be & kyng, and haue domynion ouer vs? And they hated him yet & more, because of his dreame, & his wordes. And he had yet another dreame, which he tolde his brethren, & saide: Beholde, I had yet another dreame: We thought & Sonne & & Moone & eleuen starres made obeysaunce to me. And wha this was tolde his father and his brethren, his father reprobued him, & sayde vnto him: What maner of dreame is this, & thou hast dreamed? Shall I & thy mother, & thy brethren come & fall before & vpon the grounde? And his brethren had envie at him. But his father marked this sayenge.

Now wha his brethren were gone forth to kepe their fathers catell in Sichem, Israel sayde vnto Joseph: Do not & brethren kepe the catell in Sichem? Come, I wil sende the vnto the. He answered: Here am I. And he sayde: Go thy waye, and loke whether it be well w thy brethren and with & catell, and

* 1. K. 2. d

The i. boke of Moses.

brynge me worde agayne how it is. And he sent him out of the valley of Hebron, to go vnto Sichem.

Then a certayne man founde him, wandringe out of his waye in the felde, which axed him, and sayde: Whom sekest thou? He answered: I seeke my brethien: tell me I pray the where they kepe. The man sayde: They are gone from hence, for I herde them saye: let vs go vnto Dothan. Then folowed Joseph after his brethien, and founde them at Dothan.

D Now whan they sawe him a farre of, as fore he came at the, they deuysed to sleve him, and sayde one to another: Lo, there cometh the dreamer, * come on, and let vs sleve him, and cast him in a pytt, and saye: a wicked beast hath deuoured him: the shal it besene, what his dreames are.

Matt. 21. d
Mar. 12. a
Luc. 20. b

When Ruben herde that, he wolde haue deliuered him out of their handes, and sayde: * O let vs not sleve a soule. Ruben sayde morouer vnto him: Shed no bloude, but cast him into this pytt & is in the wylbernes, and laye ye no handes vpon him. (He wolde haue deliuered him out of their handes, & he might haue brought him agayne vnto his father.)

Gen. 42. c

E Whan Joseph now came to his brethien, they stryped him out of his cote, that partye coloured cote which he had vpon him, and toke him and cast him in to a pytt. But the same pytt was emptye, and no water in it, and they sat them downe to eate. In the meane season they lift vp their eyes, and sawe a company of Ismaelites comynge from Gilead, with their camels, which bare spices, balm, and myre, and were goinge downe into Egypte.

Then saide Juda vnto his brethien: what helpeth it vs, that we sleve oure brother, and hyde his bloude? Come, let vs sell him vnto the Ismaelites, that oure handes be not defyled vpon him, for he is oure brother, oure flesh and bloude. And they hertened vnto him.



The xxxviii. Chap. Ho. xviij.

And as the Madianites marchaunt men wente by, they diere Joseph out of the pytt, and solde him vnto the Ismaelites (for twety syluer pens) which brought him in to Egypte. Act. 7. b

S Now whan Ruben came agayne vnto the pytt, and founde not Joseph therein, he rent his clothes, and came agayne to his brethien and sayde: The lad is not yonder, whyther shal I go? Then toke they Josephs cote and slewe a goate, and dypped the cote in & bloude, and sent awaye that partye coloured cote, and caused it be brought vnto their father and sayde: This haue we founde, loke, whether it be thy sonnes coate, or no.

But he knewe it, and sayde: It is my sonnes coate, * a wicked beast hath deuoured him, a rauysinge beast hath rauysed Joseph. And Jacob rete his clothes, and put a sack cloth aboute his loynes, and mourned for his sonne a longe season. And all his sonnes and doughters came vnto him to comfort him. But he wolde not be comforted, and saide: With sorowe wil I go downe in to the graue vnto my sonne. And his father wepte for him. But the Madianites solde him in Egypte vnto Potiphar Pharaos chiefe Marshall. * Ge. 44 d
Psa. 104. c

The XXXVIII. Chapter.

T fortunat at the same time, & Juda wente downe fro his brethien, and gat him to a man called Hyra at Odolam. And there Juda sawe a ma of Canaans doughter called Sua, and toke her. And wher he had lyen with her, she conceaued and bare a sonne, whom she called Er.

And she conceaued agayne, and bare a sonne, whom she called Onan. She proceeded yet further, and bare a sonne, whom she called Sela. And whan she had borne him, she left off bearinge.

And Juda gaue his first sonne Er a wife, whose name was Thamar. But he was wicked before the LORDE, therefore the LORDE slew him. Then sayde Juda vnto his sonne Onan: So lie with thy brothers wife, and marye thyself with her, that thou mayest raise vp sede vnto thy brother. But when Onan knewe that the sede shulde not be his owne, whan he laye with his brothers wife, he let it fall vpon the earth and destroyed it, & he shulde not geue sede vnto his brother. This thinge that he dyd displeased the LORDE sore, and he slewe him also.

Then sayde Judas vnto Thamar his sonnes wyfe. Remayne a wyddow in thy fathers house, tyll my sonne Sela be growne: for he thought: peraduenture he might dye also like as his brethien. So Thamar wente

B
Deut. 24. a

The i. booke of Moses.

The xxxix. Chap.

hir waye, and remained in hir fathers house. Now whā many dayes were past, & doughter of Sua Judas wise dyed. And whan Juda had lest mournynge, he wente vp vnto Thimnath to clyppe his shepe with his shepherde Hyia of Odollam.

Ge. ii. c
a. Re. ii. c

E Then was it tolde Thamar: beholde, thy father in lawe goeth vp vnto Thimnath, to clyppe his shepe. Then put she of & wyddowes garmentes that she had vpon her, couered and dysgysed hir self, & sat hir downe without the porte by the waye syde toward Thimnath. For she sawe that Sela was growne, and she was not geuen vnto him to wife.

Now whan Juda sawe her, he thought it had bene an whoore, for she had couered hir face: and he gat him to her in the waye, and saide: I praye the let me lye with the, for he knewe not that it was his doughter in lawe. She answered: What wilt thou geue me, that thou mayest lye with me? He sayde: I wil sende the a kydd from the flocke. She answered: Geue me a pledge then, tyll thou sende it me. He sayde: What pledge wilt thou that I geue the?

D She answered: Thy signet, and thy bracelet, and thy staff that thou hast in thy hande. Then he gaue it her, and laye with her, and she was with childe of him. And she gat hir vp, and wente hir waye, and layed of hir cloke, and put on hir wyddowes garmentes agayne.

Juda sent the kydd by his shepherde of Odolla, to fetch the pledge agayne from the woman, and he founde her not. Then axed he the men of the same place, & sayde: Where is the whoore & sat without in the waye? They answered: There hath no whoore bene here. And he came agayne vnto Juda, and saide: I haue not founde her, morouer & men of the same place saide: that there hath no whoore bene there. Juda sayde: Let her take it vnto her, lest we happily be shamed, for I haue sent the kydd, and thou hast not founde her.

E After thre monethes it was tolde Juda: Thamar thy doughter in lawe hath plaied the whoore: and beholde, by whordome is she gotten with childe. Juda sayde: brynge her forth, that she maye be brient. And whan she was brought forth, she sent vnto hir father in lawe, and sayde: By the man & oweth these, am I w childe. And she sayde: Knowest thou whose is this signet, this bracelet & this staff? Juda knewe the, & sayde: She is more righteous the I, for I gaue hir not my

sonne Sela: But he laye nemoire with her.

Whan the tyme came that she shulde be deliuered, there were two twyns founde in hir wombe. And as she was now in trauelynge, the one put out his hande. Then the mydwife toke and boude a reed threde aboute it, and saide: This shal come out first. But whan he plucked in his hande agayne, his brother came forth. And she sayde: Wherfore is there a rent mayde for thy sake? And he was called Phares. Afterwarde came his brother forth, which had & reed threde aboute his hande, and he was called Sela.

¶ Para. a.
Matt. i. a

The XXXIX. Chapter.

J Oseph was brought downe in to Egypte, & Potiphar an Egipcian Pharaohs chiefe marshall bought him of & Ismaelites, & brought him downe. And & LORDE was w Joseph, in so moch & he became a luckye mā, & was in his master & Egipcians house. And his master sawe & the LORDE was w him: for what so euer he dyd, the LORDE made it to prospere in his hande: so & he founde fauour in his masters sight, & was his seruaunt. He made him ruler of his house, and put all that he had, vnder his hande. And from the tyme forth that he had made him ruler of his house and all his goodes, & LORDE blessed the Egipcians house for Josephs sake: and there was nothyng but the very blessing of the LORDE in all & he had in & house & in the felde, therefore left he all & he had, in Josephs hande. And medled with nothyng himself, save onely the bred that he ate. And Joseph was fayre of bewte, and well fauoured of face.

And it fortunad after these actes, that his masters wife cast hir eyes vpon Joseph, and sayde: Slepe with me. But he denyed, and saide vnto her: Beholde, my master knoweth not what is in & house, and all that he hath, that hath he put vnder my hande. And there is no man so greate in the house as I, and he hath kepte nothyng frome, excepte the: for thou art his wife. How shulde I then do so greate euell, and synne agaynst God? But she spake soch wordes vnto Joseph daylie. Neuertheles he hertened not vnto her, to slepe by her, or to be in her company.

It fortunad vpon a tyme, that Joseph wente in to the house to do his busynesse, and there was none of & folkes of the house the reby. And she caught him by his garment, & sayde: Slepe with me. But he left the garment in hir hande, and fled, and gat him out of the house.

¶ Para. a.
Gen. 37. 1

The i. boke of Moses.

Now whā she sawe that he had left his garmēt in hir hande, and fled out, she called the folkes in the house, and sayde vnto thē: Lo, he hath brought vs in the Hebrue, to do vs shame. He came in here vnto me, to slepe by me: but I cried with loude voyce. And whan he herde that I made a noyse & cried, he left his garmēt here by me, and fled, and ranne out.

D And she layed vp his garmēt by her, tyll his master came home, and tolde him euen the same wordes, and sayde: The Hebrue seruaunt whom thou broughtest here vnto vs, came in here to me, for to do me shame. But whan I made a noyse and cried, he left his garment here by me, and fled out. Whan his master herde the wordes of his wyfe which she tolde him, and sayde: Thus hath the Hebrue seruaunt done vnto me, he was very wroth.

E Then his master toke him, and put him in the prison, wherin the Kinges prisoners laie. Cal. 104. c And there he laye in prison. But the LORDE was with him, and had mercy vpon him, & caused him to fynde fauor in the sight of the officer of the prison, so that he committed all the prisoners of the prison vnto his handes: that what so euer were done, might be done by him. For the officer of the prison sawe, that the LORDE was with him in all that he was vnder his handes, and that what so euer he dyd, the LORDE made it to come prosperously to passe.

The XL. Chapter.

A And it fortunēd after this, that the kynge of Egyp̄tes chiefe butlar and the chiefe baker offended their lord the kynge of Egyp̄te. And Pharaos was angrie wth them, & caused them be put in prison in the chiefe marshalls house, where Joseph laye prisoner. And the chiefe marshall put Joseph vnto them, that he might serue them. And so they were in prison for a season.

And they dreamed, both the butlar & the baker in one night, euery mā his owne dreame, and euery dreame had his interpretaciō. Now in the mornynge whan Joseph came in vnto them, and sawe that they looked sadly, he axed them and sayde: Why loke ye so sadly to daye? They answered: We haue dreamed, and haue no man to declare it vnto vs. Joseph sayde: Interpretynge belongeth vnto God, but tell it me yet.

B Then the chiefe butlar tolde Joseph his dreame, and saide vnto him: I dreamed that there was a vyne before me, which had thre braunches, and it ludded, grewe and bare

The xli. Chap. No. xviij.

blossoms, and the grapes thereof were ripe. And I had Pharaos cuppe in my hande, & toke (the grapes) and wronge thē in to the cuppe, and gaue Pharaos the cuppe in his hande.

Joseph sayde: This is the interpretaciō: The thre braunches are thre dayes, and ouer thre dayes shall Pharaos take the, and putt the in thine office agayne, that thou mayest geue him the cuppe in his hande after the olde maner, whā thou wast his butlar. But whan thou art in thy prosperite, thynte vpon me, and shewe me kyndnesse, that thou mayest certifie Pharaos of me, that he maie bring me out of this house: for I was picuely carried out of the lands of the Hebrues, and here also haue I done nothinge, that they shulde haue put me in this dongeon.

Whan the chiefe baker sawe, that the interpretacion was good, he sayde vnto Joseph: I dreamed, that I bare thre wyke baskets vpon my heade, and in the vppermost basket all maner of bakē meates vnto Pharaos, and the foules ate out of the basket vpon my heade.

Joseph answered, and sayde: This is the interpretacion: The thre baskets are thre dayes, and after thre dayes shall Pharaos take the, and hange the vpon the galowe, and the foules shal eat thy flesh from of the.

And vpon the thirde daye it came to passe, that Pharaos helde his byrth daye, and made a feast vnto all his seruantes, and toke the chiefe butlar and the chiefe baker before all his seruantes, and restored the chiefe butlar to his butlarshipe agayne, so that he reached the cuppe in to Pharaos hande. As for the chiefe baker, he caused him be hanged like as Joseph had interpretated vnto him. Nevertheless the chiefe butlar thought not on Joseph, but forgat him.

*Mat. 14a

The XLI. Chapter.

A And after two yeaeres Pharaos had a dreame, how that he stode by a water syde: and beholde, out of the water there came seuen goodly kyne, and fatfleshed, and wente feedinge in the medowe. After these he sawe other seuen kyne come out of the water, which were euell fauoured and leane fleshed, and wente by the kyne vpon the water syde: and the euell fauoured leane kyne ate vp the seuen goodly and fatt kyne. Then Pharaos awaked.

And he slepte agayne, and dreamed the seconde tyme. And he sawe that seuen eares of corne grewe vpon one stalk, full and good. Afterwarde he sawe seuen thynne and

blasted eares come vp, and the seven thynne eares deuoured the seven greate and full eares. Then pharao awaked, and sawe that it was a dreame. And whan it was daye, his spiere was troubled, and he sente out, & caused to call all the soyth sayers in Egipte & all the wyse men, and tolde them his dreame. But there was none, that coude tell pharao the interpretacion of it.

B Then spake the chiefe butlar vnto pharao, and saide: This daye do I remembre my sawe. Whan pharao was angrie with his seruantes, and put me in prison with & the baker in & chiefe marshals house, we dreamed both in one night euery mā his dreame, hauinge his owne interpretacion. Then was there with vs a yonge man an hebrewe, the chiefe marshals seruant, vnto whom we tolde it, and he declared oure dreames vnto vs, vnto euery mā accordinge to his dreame. And as he declared it vnto vs, so came it to passe. For I was restored vnto myne office, and he was hanged.

Then pharao sent and called for Ioseph and they let him out of the dongeon. And he let himself be shauen, and chaunged his clothes, and came in vnto pharao. Then saide pharao vnto him: I haue dreamed a dreame, and there is no man that can interpret it: but I haue herde tell of the, that whā thou hearest a dreame, thou declarest it. Ioseph answered pharao, and sayde: God shall geue pharao a prosperous answer, yee well without me.

C Pharao sayde vnto Ioseph: I dreamed that I stode by a water syde, and beholde, out of the water there came seven kene, fat-fleshed and goodly, and wente feeding in & medowe. And after them I sawe other seven kene come out, thynne, euell fauoured, and leenfleshed. So euell fauoured sawe I neuer in all the lande of Egipte. And the seven leene and euell fauoured kene, ate vp the seven first fat kene. And whan they had eatē them vp, a man coude not perceaue that they had eaten them, & were as euell fauoured as they were afore. Then I awaked.

And I sawe agayne in my dreame seven eares of corne, growinge vpon one stalke, full and good. Afterwarde there spronge vp seven withered eares, thynne and blasted, and the seven thynne eares deuoured the seven good eares. And I haue shewed it vnto my soith sayers, but they can tell me nothinge therof.

D Ioseph answered pharao: Both pharaos dreames are one. God sheweth pha-

rao what he wil do. The seven good kene are seven yeares, and the seven good eares are seven yeares also. It is one dreame. The seven leene and euell fauoured kene, that came vp after them, are seven yeares. And the seven thynne and blasted eares, shalbe seven yeares of derth. This is now the thinge which I tolde pharao, that God sheweth pharao, what he wyll do.

Beholde, there shal come seven yeares of greate plenteousnes in & whole lande of Egipte, and after the same there shal come seven yeares of derth, so that all this plenteousnes shalbe forgotten in & lande of Egipte: and the derth shal consume the lande, so that the plenteousnes shal not be perceaued in the lande, because of the derth that cometh thereafter, for it shal be very greate. Where as pharao dreamed the second kene, it signifieth that this thinge is surely prepared of God, and that God wil shortly bringe the same to passe.

Let pharao now prouyde for a man of understandinge & wysdome, whom he maye set ouer the lande of Egipte, and se that he ordene officers in the londe, and take & fift (parte) of the lande of Egipte in the seven plenteous yeares, and gather all & foode & shal come of the plenteous yeares, that they maye laye vp come vnder pharaos power for sustenaunce in the cities, and kepe it, & there maye be foode founde prepared for the lande in the seven deare yeares, which shal come vpon the lande of Egipte, that the lande be not destroyed of hunger. The sayenge pleased pharao well and all his seruantes. And pharao sayde vnto his seruantes: How might we fynde soch a man, in whom is the spiere of God? And sayde vnto Ioseph: For so moch as God hath shewed & all this, there is none of soch understandinge & wysdome as thou.

Thou shalt be ouer my house, and accordinge vnto thy worde shal all my people obeye: onely in the kynges seate wyll I be more then thou. And he sayde: Beholde, I haue set the ouer the whole lande of Egipte. And he toke of his ringe from his hāde, and gaue it Ioseph in his hāde, and clothed him with whyte sylke, and honged a chayne of golde aboute his neck, and made him ryde vpon the seconde charet: and caused it be proclaimed before him, that men shulde bowe their knees vnto him, as to him whō pharao had set ouer the whole lande of Egipte.

And pharao sayde vnto Ioseph: I am pharao: without thy wyll shal no man mo

S
Psal. 104.
Act. 7. b

The i. booke of Moyses.

The xliij. Chap. Ho. xix.

* Zaph-
nath Pa-
a, that is
saye:
in erpou-
er of se-
reere thin-
es, or a
ian to
ho seere
thiges
reope-
ed.

ne his hande or his fore in all the lāde Egipte. And he called him * Zaphnath Paena, z gaue him a wife, euen Asnath the daughter of Potiphar the priest of On. So Joseph wente out, for to vyset the lande of Egipte. (And he was thirtie yeare olde, whan he stode before pharao.) And he departed from pharao, and wente thorow all the lande of Egipte.

And the londe dyd so those seuen plenteous yeares, and they gathered all the foode of the seuen yeares that were in the lande of Egipte, z layed it in the cities. Loke what foode grewe in the felde rounde aboute eue ry cite, they put it therein. So Joseph layed vp the corne in stoare, and that moch aboue measure, as the sonde of the see: in so moch y he left of nombrynge of it, for it coude not be nombred.

G And vnto Joseph there were borne two Gen. 46. c somies (before y derth came) whom Asnath the daughter of Potiphar priest of On bare vnto him. And the first called he Manasses: for God (sayde he) hath caused me to forget all my laboure, and all my fathers house. The seconde called he Ephraim: for God (sayde he) hath caused me to growe in y lande of my trouble.

Act. 7. b Now whan y seuen plenteous yeares were ended in Egipte, then beganne the seuen deare yeares to come, wherof Joseph had sayde. And there was derth in all landes, but in all the lāde of Egipte there was foode. Now whan the lande of Egipte beganne to suffre hunger also, the people cryed vnto pharao for bied. But pharao sayde vnto all y Egiptians: Go vnto Joseph, what he sayeth vnto you, y doo. So whan there was derth in all y lāde, Joseph opened all y was by him, z solde vnto the Egiptians. Thus y derth preuayled in the lande, z all countrees came to Egipte to bye at Joseph: for the derth was mightie in all landes.

The XLII. Chapter.

21 **W**han Jacob sawe that there was moch corne in Egipte, he sayde vnto his sonnes: Why gape ye? Beholde, I heare that there is moch corne in Egipte, go downe z bye vs corne, y we maie lyue, z not dye. So Josephs ten brethre wente downe to bye corne in Egipte. As for Ben Jamyn Josephs brother, Jacob wolde not let him go w his brethre, for he sayde: Some myffortune might happen vnto him. So y childre of Isracl came to bye corne, amonge other y came w them: for there was derth also in y lande of Canaan. But Joseph was

gouernoure in the lande, and solde corne vnto all the people in the lande.

Now whā his brethre came to him, they fell downe to the grounde before him vpon their faces. And he sawe them, z knewe the, and helde him self straunge towarde them, and talked roughly with them, and saide vnto them: Whence come ye? They sayde: Out of the lande of Canaan to bye vytayle. Neuertheles though he knewe them, yet knewe they not him. And Joseph thought vpon y dreames that he had dreamed of them, and sayde vnto them: Ye are spyes, and are come to se where the lande is open. Gen. 37. 3

They answered him: **N**o my lorde, thy seruantes are come to bye vytayle: we are all onemans sonnes, we are vsfayned, and thy seruantes were neuer spyes. He sayde vnto the: No, but ye are come to se where the lande is open. They answered him: We thy seruantes are twolue brethren, the sonnes of one man in the lāde of Canaan, and the yongest is with oure fater: as for one, he is awaye.

Joseph sayde vnto them: This is it that I sayde vnto you: spyes are ye. Here by wyll I proue you: By the life of pharao ye shall not get hence, excepte youre yongest brother come hither. Sende awaye one of you to fetch youre brother, but ye shalbe in preson. Thus wyll I trye out y wordes, whether ye go aboute w trueth or not: for els, by the life of pharao ye are spyes. And he put the together in warde thre dayes longe.

Vpon the thirde daye he sayde vnto the: If ye wil lyue, the do thus, for I feare God: If ye be vsfayned, let one of youre brethren lye bounde in youre preson: but go ye youre waye, and cary home the necessary foode, z brynge me youre yongest brother, so wyll I beleue youre wordes, that ye shall not dye. And so they dyd.

And they sayde one to another: This haue we deserued against oure brother, in that we sawe the anguysh of his soule, whan he besought vs, and we wolde not heare him: therfore cometh now this trouble vpon vs. Ruben answered them, and saide: Told not I you y same, whan I sayde: * **C** O synne not agaynst y lad, but ye wolde not heare. Now is his bloude requyred. But they knewe not that Joseph vnderstode it, for he spake vnto the by an interpreter. And he turned him from them, and wepte. Now whan he had turned him to them agayne, and talked w them, he toke Symon from amenge them, z bounde him before their eyes, and commaun-
D

ded to fyll their sackes wth come, and to put euery mans money in his sack, and to geue euery one his expenses by the waye. And so was it done vnto them.

D And they laded their come vpon their As- ses, and departed thence. But whan one ope- ned his sack to geue hisASSE prouender in the Inne, he spyed his money in his sack mouth, and sayde vnto his brethren: My mo- ney is restored me agayne: lo, it is in my sack. Then their hertes fayled them, and they we- re a frayd amonge them selues, and sayde: Wherfore hath God done this vnto vs?

Now whan they came heme to Jacob their father in the lade of Canaan, they tol- de him all that had happened vnto them, & sayde: The man that is lord of the londe, spake roughly to vs, and toke vs for spyces of the countre. And whan we answered: we are vnfayned, & were neuer spyces, but are twol- ue brethren the sonnes of oure father: one is awaye, and the yongest is yet this daye wth oure father in the lande of Canaan, he say- de: Hereby wyl I marke, that ye are vnfay- ned: Leave one of youre brethren with me, & take foode necessary for youre houses, & go youre waye, and brynge youre yongest bre- ther vnto me: so shal I knowe that ye are no spyces, but vnfayned: the shal I deliuer you youre brother also, and ye maye occupie in the lande.

E And whan they opened their sackes, eu- ry man founde his boundell of money in his sacke. And whā they and their father sawe, that it was the bundels of their money, they were a frayd.

Then sayde Jacob their father: We haue robbed me of my children. Joseph is awaye, Simeon is awaye, and ye will take Ben Ja- min awaye: It goeth all ouer me. Ruben an- swered his father & sayde: If I brynge him not to the agayne, then slaye my two sonnes: deliuer him but in to my hande, I wyl bryn- ge him agayne vnto the. He sayde: my sonne shal not go downe with you: for his brother is deed, and he is left alone. If eny myffortu- ne shulde happen vnto him by the waye & ye go, ye shulde bringe my graye hayre with forowe downe vnto the graue.

The XLIII. Chapter.

A **B** Ut the derth oppressed y^e lande. And whan all the vytales that they had brought out of Egipte were spent, Jacob their father sayde vnto them: Go a- gayne, and bye vs a litle foode.

The Juda answered him, and sayde: The man sware vnto vs, and sayde: ye shal not se

my face, excepte youre brother be with you. If so be now that thou wilt sende oure bro- ther with vs, we wil go downe, and bye the foode. But yf thou wilt not sende him, we wyl not go downe. For the man sayde vnto vs: Ye shal not se my face, excepte youre bro- ther be with you.

Israel sayde: Wherfore haue ye done this **B** euell vnto me, to tell y^e man, that ye had yet a brother? They answered: The man enque- red so strately of vs and of oure kynrede, & sayde: Is youre father yet a lyue? Haue ye yet a brother? Then tolde we him, as he axed vs. How coulde we knowe, that he wol- de saye: brynge youre brother downe wth you? Then sayde Juda vnto Israel his father: Let the lad go with me, that we maye get vs vp and take oure iourney, and lyue, and not dye, both we and thou, and oure childre. * I wyl be suertye for him, of my handes *** Gen. 44:** shalt thou requyre him. If I brynge him not vnto the agayne, & set him before thine eyes, I wil beare y^e blame my life longe. For yf we had not made this tarienge, we had now bene come agayne twayne.

Then sayde Israel their father vnto the: If it must nedes be so, then do this: take of the best frutes of the lande in youre sackes, and brynge the man a present: a curtesy bal- me, and hony, and spyces, and myre, and da- tes, and almondes. Take other money with you also, and the money that was brought agayne in youre sacke mouthes, cary it agay- ne with you: peraduenture it was an ouer- sight. And take youre brother, get you vp, & **C** go agayne vnto the man. The Allmightie God geue you mercy in the sight of y^e man, that he maye let you haue youre other bro- ther, and Ben Jamin. As for me, I must be as one, that is robbed of his children.

Then they toke the present, and other mo- ney with them, and Ben Jamin, gat the vp, and wente in to Egipte, and stode before Jo- seph. Then Joseph behelde them with Ben Jamin, and sayde vnto the ruler of his hou- se: Bring these men in, and sle, & make rea- dy, for they shal dyne with me at noone. And the man dyd as Joseph bad him, & brought the men in to Josephs house.

Whan they were brought in to Josephs house, they were a frayd, and sayde: We are brought hither because of the money, that came agayne in oure sackes at the first, to py- ke a quarell with vs, and to laye semetlinge to oure charge, and to take vs for bonde ser- uauntes with oure Asses.

Therfore came they to y^e man, that was **D**

The i. booke of Moses.

The xliij. Chap. Ho. xx.

Gen. 42. c ruler of Josephs house, and talked w him at the doore, and sayde: Syr, we came downe at the first to bye foode, and whan we came in the Iune, and opened oure sackes, beholde, euery mans money was in his sack mouth with full weight: therfore haue we brought it with vs agayne, z haue brought other money with vs also, to bye foode: but we can not tell, who put oure money in oure sackes.

He sayde: Be content, feare you not, youre God euen y God of youre fathers hath geue you y treasure in youre sackes, I had your money. And he brought forth Simeon vnto them, and led them in to Josephs house, and gaue them water to wash their fete, z gaue their Asses prouender.

E And they made readye y present, ageynst Joseph came at noone: for they herde, y they shulde dyne there. Now whan Joseph wente in to the house, they brought him home y present that they had, and fell downe to the grounde before him. But he welcomed them curteously, and sayde: Is youre father, (that olde man which ye tolde me of) in good health? Is he yet alyue? They answered: Thy seruauent oure father is in good health, and is yet alyue. And they bowed themselves, and fell downe before him.

Gen. 42. b And he lift vp his eyes, and sawe his brother Ben Jamin his mothers sonne, and said: Is this youre yongest brother, that ye tolde me of? And he sayde morouer: God be mercifull vnto the my sonne. And Joseph made haist (for the grounde of his hert was kyndled towarde his brother) and sought how he might wepe, z wente in to his chamber, and wept there.

1. Re. 3. d **S** And whan he had washed his face, he wente out, and refrayned him self, and sayde: set bried (on the table.) And they brought vnto him by him self, and vnto them by themselves, and to the Egipcians also that ate w them, by them selues. (For the Egipcians darre not eate bried with the Ebrues, that is an abhominacion vnto them.) And they were set ouer agaynst him, the first borne accordinge to his first byrth, and the yongest after his youth. They marueled at it amonge them selues, and there were brought them sundrye meates from his table. But Ben Jamins parte was fyue tymes more then the other. And they dronke, and were mery with him.

The XLIII. Chapter.

A And Joseph commaunded the ruler of his house, and sayde: Syll the mens

sackes with foode, as moch as they maye carye, and put euery mans money in his sacke mouth, z put my syluer cuppe in the sack mouth of the yongest with the money for y vstayles. He dyd as Joseph had sayde. And on the morow whan it was daye, they let y men go with their Asses.

But whan they were out of the cite, and not come farre, Joseph sayde to the ruler of his house: Op, and folowe after the me, and whan thou ouertakest them, saie vnto them: Wherfore haue ye rewarded euell for good? Is not that it, that my lord dyntereth out of? and that he prophecieth withall? It is euell done of you, that ye haue done.

B And whan he had ouertaken them, he sayde the same wordes vnto them. They answered him: Wherfore saith my lord soch wordes? God forbyd, that thy seruantes shulde do eny soch thinge: Beholde, the money that we founde in oure sackes mouthes, that brought we vnto the agayne, out of the lande of Canaan: how shulde we then haue stolen either syluer or golde out of thy lordes house? Loke by whom it shall be founde amonge thy seruantes, let him dye: yee and we also wyll be my lordes bondmen. He sayde: let it so be, as ye haue spoken. Loke by whom it shall be founde, let him be my seruauent, but ye shalbe harmlesse.

And they made haist, and toke downe euery man his sack to the grounde, and euery man opened his sack: And he searched z beganne at the greatest vnto the yongest, and the cuppe was founde in Ben Jamins sacke. Then rente they their clothes, and euery man lade the burthen vpon his Ass, z wente agayne vnto the cite. And Juda wente with his biethien vnto Josephs house (for he was there yet) and they fell before him on the grounde. Joseph sayde vnto them: What maner of dede is this, that ye haue done? Anewe ye not, that soch a man as I am, can prophesy?

C Juda sayde: What shall we saye vnto my lord: or how shal we speake: and what excuse shal we make? God hath founde out y wickednesse of thy seruantes. Beholde, we and he, by whom the cuppe is founde, are my lordes seruantes. But he sayde: God forbyd that I shulde do so. The man by whom the cuppe is founde, shall by my seruauent, but go ye vp in peace vnto youre father.

The stepte Juda vnto him, and sayde: My lord, let thy seruauent speake one worde in thine eares my lord, t e not displeid at

The i. booke of Moses.

The xlv. Chap.

¶ seruaunt also, for thou art cut as pharao. My lord axed his seruauntes, and sayde: Haue ye yet a father or brother? Then answered we: We haue a father, which is olde, and a yonge lad begotten in his age, and his brother is deed, & he is left alone of his mother, and his father leueth him.

D Then saydest thou: Brynge him downe vnto me, and I wil se him. But we answered my lord: The lad can not come from his father, yf he shulde come from him, he were but a deed man. Then saydest thou vnto thy seruauntes: If youre yongest brother come not hither with you, ye shall se my face nomore. Then wente we vp vnto thy seruaunt my father, and tolde him my lordes wordes. Then sayde oure father: Go youre waye agayne, and bye vs a litle foode. But we sayde: We can not go downe, excepte our yongest brother be with vs, then wyll we go downe: for we darre not loke the man in the face, yf oure yongest brother be not with vs. Then sayde thy seruaunt my father vnto vs: Ye knowe that my wife bare me two somes, one wente out fro me, and I sayde: he is toine in pces. If ye take this fro me also, and eny myffortune happē him, then shal ye brynge my gray heer with sorowe downe vnto the graue.

E If I now come home vnto my father, & the lad be not with me (seyng his soule hangeth by the soule of this) then shall it come to passe, that yf he se nor the lad there, he shal dye. So shal we thy seruauntes brynge the gray heer of thy seruaunt oure father with sorowe downe to the graue. For I thy seruaunt became suertye for the lad vnto my father, and sayde: yf I brynge him not agayne, I will beare the blame all my lyfe longe. Therfore let thy seruaunt byde here in steade of y lad, to be my lordes bonde man, and let the lad go vp with his brethien. For how can I go vp vnto my father, yf the lad be not with me? Then shulde I se the mysery that shulde happen vnto my father.

The XLV. Chapter.

A Then coude not Joseph refrayne him self before all them that stode aboute him: and he commaunded every man to go out from him, and there stode no man by him, whan Joseph vttered him self vnto his brethien. And he wepte loude, so that y Egipcians and pharaos heusholde herde it. And he sayde vnto his brethien: I am Joseph, is my father yet alyue? And his brethien coude not ansuere him, they were so abashed before his face. But he sayde: Co-

me nye vnto me. And they came nye. And he sayde: I am Joseph youre brother. whom ye solde in to Egypte. And now vexe not youre selues, & thynke not y there is eny wrath, because ye solde me hither. For God sent me hither before you, for yos lyues sake. For these are now two yeaeres, that y derth hath bene in the lande, and there are yet fyue yeaeres behynde, wherein there shalbe no plowinge ner haruest.

But God sent me hither before you, y he might let you remayne vpon earth, and to saue youre lyues by a greate deluyeraunce. And now, it was not ye then that sent me hither, but God which hath made me a father vnto pharao, & lord ouer all his house, and a prynce in the whole lande of Egypte. Haist you therfore, and go vp vnto my father, and saye vnto him: Thy sonne Joseph sendeth the this worde: God hath made me lord in all Egypte, come downe vnto me, tarre ye not, thou shalt dwel in the lande of Gosen, and be with me: thou and thy children, and thy childers childre, thy small and greete catell, and all that thou hast. There wyll I make prouysion for the (for there are yet fyue yeaeres of derth) that thou perishe not wth thine heuse, and all that is thynne. Beholde, youre eyes and the eyes of my brother Ben Jamin se, that I myne owne self speake vnto you by mouth. Shewe my father all my worshippe in Egypte, and all that ye haue sene: haist you, and come downe hither with my father.

And he fell aboute his brother Ben Jamins neck, and wepte, and Ben Jamin wepte vpon his neck also. And he kyssed all his brethien, and wepte vpon them. And afterwarde talked his brethien wth him. And this tydinges came in to pharaos house: Josephs brethien are come, which pleased pharao well, and all his seruauntes.

And pharao spake vnto Joseph: Saye vnto thy brethien: Do thus, lade youre bestes, go youre waye, and whan ye come in to the lande of Canaan, take youre father and youre houtholdes, and come vnto me, I wyll geue you of the goodes in the lade of Egypte, so that ye shall eate the satt in the lande. And he commaunded them, Do thus, Take you charettes out of y lande of Egypte for youre children and wyues, and brynge youre father, and come, and regarde not youre houtholde stuff: for the goodes of all the lade of Egypte shalbe yours.

The children of Israel dyd so, and Joseph gaue the charettes accordynge to pha-

The i. booke of Moses.

raos commaundement, and expenses by the waye, and gaue them all, vnto euery one a chaunge of rayment: but vnto Ben Jamin he gaue thre hundred syluer pens, and fyue chaunge of rayment. As for his father, he sent him ten Asses laden with goodes out of Egipte, and ten Asses with come and bred, and vytayles for his father by 3 waye. So he sent awaye his brethien, and sayde vnto them: Stryue not by the waye.

E Thus they departed out of Egipte, and came to the lande of Canaan vnto Jacob their father, and tolde him, and sayde: Thy sonne Joseph is yet alyue, and is a lorde in all the lande of Egipte. But his hert wane red, for he beleued them not. The telde they him all the wordes of Joseph, which he had sayde vnto them. And whan he sawe 3 charettes that Joseph had sent to fetch him, his spiete reuyned, 7 he sayde: I haue ynough, that my sonne Joseph is yet a liue I wil go, and se him, before I dye.

The XLVI. Chapter.

Isaac toke his iourney with all that he had. And whan he came to Bersaba, he offred offerynges vnto 3 God of his father Isaac. And God spake vnto him in a vision by night: Jacob Jacob. He sayde: here am I. And he saide: I am 3 mighty God of thy father, be not afrayed to go into Egipte, for there wyl I make a greate people of the. I wyll go downe with the, 7 wil brynge the vp also. And Joseph shal laye his hande vpon thine eyes.

E Then Jacob gat him vp from Bersaba, and 3 children of Israel caried Jacob their father with their children and wyues vpon the charettes that pharao had sent to cary him. And they toke their catell 7 substaunce which they had gotten in the lande of Canaan, and so came in to Egipte: * Jacob 7 all his sede with him, his children 7 his childrens children with him, his daughters, and the daughters of his children, 7 all his sede.

B These are 3 names of the children of Israel, which came in to Egipte, Jacob 7 his sonnes. The first borne sonne of Jacob: Ruben. The children of Ruben: Hanoeh, Pallu, Hezron and Charmi. The children of Simeon: Jemuel, Jamin, Ohad, Jachim, Zohar and Saul the sonne of the Cananitish woman. The childre of Leui: Gerson, Cahath 7 Merari. The childre of Juda: Er, Onan, Sela, Phares 7 Serah. But Er and Onan dyed in the lande of Canaan. The childre of Phares: Hestron and Hamul. The children of Isachar: Thola, Phua, Job 7 Semron. The

The xlii. Chap. 3o. xxi.

children of Zabulon: Sered, Elon and Jaheel. These are the childre of Lea, which she bare vnto Jacob in Mesopotamia with his doughter Dina. These all together with sonnes 7 daughters make thre 7 thirtie soules.

The childre of Gad: Ziphon, Haggi, Suni, Ezbon, Eri, Arodi and Areli. The children of Asser: Jemna, Jesua, Jesui, Bria 7 Sera their sister. The children of Bria: Zerber and Malchiel. These are the children of Silpa, * whom Laban gaue vnto Lea his doughter, and she bare vnto Jacob these sixtene soules. * Ge. 29. d

The childre of Rachel Jacobs wife: Joseph and Ben Jamin. And vnto Joseph in 3 lande of Egipte * were borne Manasses and Ephraim, whom Asnath the doughter of Potiphar prest of On bare vnto him. The children of Ben Jamin: Bela, Becher, Asber, Gera, Naama, Ehi, Ros, Mupim, Hupim and Ard. These are the children of Rachel, which were borne vnto Jacob, fourtene soules alltogether. * Ge. 41. g

The children of Dan: Husim. The childre of Nephtali: Jahzeel, Guni, Jezet, Sillem. These are the children of Bilha, whom Laban gaue vnto his doughter Rachel, 7 she bare Jacob these seuen soules. All the soules 3 came to Jacob in to Egipte, which proceeded out of his loynes (besyde the wyues of his childre) are alltogether sixe 7 sixtie soules. And Josephs childre which were borne vnto him in Egipte, were two soules: so that all the soules of the house of Jacob which came into Egipte, were seuentye. Deut. 10. d

And he sent Juda before him vnto Joseph, to shew him the waye to Gosen, 7 they came in to the lande of Gosen. Then Joseph bended his charett fast, and wente vp to meete Israel his father vnto Gosen. And whan he sawe him, he fell aboute his neck, 7 wepte sore vpon his neck. Then sayde Israel vnto Joseph: Now am I content to dye, for so moch as I haue sene thy face, that thou art yet alyue.

Joseph sayde vnto his brethien, 7 to his fathers house: I will go vp, 7 tell pharao, 7 saye vnto him: My brethie and my fathers house are come vnto me out of the lande of Canaan, and are keepers of catell (for they are men that deale with catell:) their small 7 greate catell, and all that they haue, haue they brought with them. Now yf pharao call you, and saye: what is youre occupaciō? then ye shal saye: Thy seruantes are men 3 haue dealt with catell from oure youth vp hitherto, both we 7 oure fathers, that ye maye

The i. booke of Moses.

dwell in the lande of Gosen: for the Egipcians abhorre all keepers of catell.

The XLVII. Chapter.



A Then came Joseph, and tolde pharao z sayde: My father and my brethren, their small z greate catell, z all þ they haue, are come out of þ lande of Canaan: z beholde, they are in the lande of Gosen. And he toke syue of his brethren, z presented them vnto pharao. Then sayde pharao vnto his brethren: What is youre occupation? They answered: Thy seruauntes are keepers of catell, we and oure fathers also. And they sayde moioner vnto pharao: We are come to dwell with you in the lande, for þ seruauntes haue no pasture for their catell, so sore doth the derth oppresse the lande of Canaan. Now therfore let þ seruauntes dwell in the lande of Gosen.

B pharao sayde vnto Joseph: Thy father and thy brethren are come vnto the: the lande of Egipte is open before the, let them dwell in the best place of the lande, z se þ they dwell even in the lande of Gosen. And yf thou knowest that there be men of actiue te amōge thē, make thē rulers of my catell.

Joseph brought in Jacob his father also, z set him before pharao. And Jacob thanked pharao. But pharao axed Jacob: How olde art thou? Jacob sayde: The tyme of my * pylgremage is an hūdieth and thirtie yeares: litle and euell is the tyme of my pylgremage, and attayneth not vnto the tyme of my fathers in their pylgremages. And Jacob thanked pharao, and wete cut from him.

C So Joseph prepared dwellinges for his father and his brethren, z gaue them a possession in the lande of Egipte, euen in the best place of the lande, namely, in the lande of Raemes, as pharao cōmaunded. And he made pronyssion for his father and his brethren, and all his fathers hause with bried, euen as yonge children.

The xlvij. Chap.

There was no bried in all the londe, for the derth was very sore: so þ the lande of Egipte z the lande of Canaan were famished by þ reason of the derth. And Joseph brought together all the money that was founde in Egipte and Canaan, for þ corne that they bought. And he layed vp all the money in pharao's house.

Now whan money sayled in the lande of Egipte and Canaan, all the Egipcians came vnto Joseph, z saide: Geue vs bried. Why suffrest thou vs to dye before þ, because we are without money? Joseph saide: Brynge hit her youre catell, so wil I geue you for youre catell, seynge ye are without money. Then brought they their catell vnto Joseph. And he gaue thē bried for their horses, shepe, oxen and Asses. So he fed them with bried þ yeare, for all their catell.

Whan þ yeare was ended, they came vnto him the next yeare, z sayde vnto him: We wil not hyde it from o' lorde, þ not onely the money, but all the catell also is spent vnto o' lorde: z there is no thinge left more for o' lorde, but onely o' bedy z oure lande. Wherfore suffrest thou both vs to dye, and oure londe? Take vs and oure lāde for bried, that we and oure lande maye be bonde vnto pharao: geue vs seide, that we maye lyue and not dye, z þ the lande become not a wilbernesse.

So Joseph toke all the lande of Egipte in for pharao: for the Egipcians solde euery man his lande, because þ derth was so mighty vpon them: and so the lōde became pharao's, with the people that wente out and in at his cities, from one syde of Egipte vnto the other, excepte the prestes londe, that toke he not in: for it was ordened of pharao for the prestes, that they shulde eate that which was appoynted them, which he gaue them, therfore they neded not to sell their londes.

Then sayde Joseph vnto the people: Beholde, I haue taken possession of you and youre lande this daye for pharao. Beholde, there hane ye seide, sowe the londe, and of the corne ye shall geue the fift part vnto pharao: foure partes shalbe youre, to sowe the londe for youre sustenance, and for youre houses and children.

They sayde: Let vs but lyue, z fynde grace before the oure lorde, we wyl gladly be pharao's seruauntes: So Joseph made thē a lawe vnto this daye ouer the Egipcians londe, to geue pharao the fift part, excepte the prestes londe, which was not bonde vnto pharao.

The i. boke of Moses.

G So Israel dwelt in Egypte in the lande of Gosen, and had it in possession, and grew and multiplied exceedingly. And Jacob lived seventene yeare in the lande of Egypte, so that his whole age was an hundred and seven and fourtye yeares.

Now when the tyme came that Israel shulde dye, he called Joseph his sonne, and sayde vnto him: If I haue founde grace in thy sight, then laye thine honde vnder my thye, & thou shalt shewe mercy and faithfulness vpon me, and not burye me in Egypte, but I will lye by my fathers, and thou shalt carye me out of Egypte, & burye me in their buryall. He sayde: I wil do as thou hast sayde. But he sayde: Then sweare vnto me. And he swore vnto him. The Israel bowed him self toward the bed heade.

The XLVIII. Chapter.

After this it was tolde Joseph: Beholde, & father is sicke. And he toke with him his two sonnes Manasses and Ephraim. Then was it tolde Jacob: beholde, & sonne Joseph cometh vnto y. And Israel toke a courage vnto him, & sat vp vpon his bed, & sayde vnto Joseph: The Almightye God appeared vnto me at Lusi in the lande of Canaan, & blessed me, & saide vnto me: Beholde, I wil cause y to growe & increase & will make a multitude of people of y, & wil geue this lande vnto y sede after y for an everlasting possession. Therefore shal now thy two sonnes Manasses & Ephraim (which were borne vnto the in Egypte, before I came hither vnto the) be myne, like as Ruben & Simeon. As for those that thou begettest after the, they shal be thine owne. But these shal be named with the names of their brethien in their inheritance.

B And when I came out of Mesopotamia, Rachel dyed by me in the lande of Canaan, by the waye, when there was yet but a felde bryde vnto Ephraim: and I buried her in the waye toward Ephraim, which now is called Bethleem.

And Israel looked vpon Josephs sonnes, & sayde: What are these? Joseph answered: They are my sonnes, which God hath geuen me here. He sayde: Brynge the hither to me, & I maye blesse the. (For Israels eyes were heny for age, & he coude not well se.) And he brought the vnto him. So he kysed them, & embraced the, & saide vnto Joseph: Beholde, I haue sene y face, which I thought not: & lo, God hath caused me to se y sede also. And Joseph toke them from his lappe, and they fell downe to the grounde vpon their face.

The xlix. Chap. Fo. xxij.

Then Joseph toke them both, Ephraim & in his right hande toward Israels left hande, and Manasses in his left hande toward Israels right hande, & brought the vnto him. But Israel stretched out his right hande, & layed it vpon the heade of Ephraim & yongest & his left hande vpon Manasses heade, & did so wyttlingly w his handes, for Manasses was y first borne. And he blessed Joseph, & saide: The God before whome my fathers Abraham & Isaac haue walked: y God y hath fed me my lyfe longe vnto this daye: the angell which hath deliuered me from all euell, blesse these laddes, & they maye be called after my name, & after y name of my fathers Abraham & Isaac, & they maye growe & multiplie vpon earth. But when Joseph sawe y his father layed y right hande vpon Ephraims heade, it displeased him, & he lift vp his fathers hande, to remoue it from Ephraims heade vnto the heade of Manasses, & sayde vnto him: Not so my father, this is y first borne, laye y right hande vpon his heade. Neuertheles his father wolde not, & saide: I knowe it well my sonne, I knowe it well, this shal be a people also, & shal be greater: but his yonger brother shal be greater the he, & his sede shal be full of people. So he blessed them the same daye & saide: In y shal Israel blesse, so y it shal be sayde: God set the as Ephraim & Manasses. And so he set Ephraim aboue Manasses.

And Israel saide vnto Joseph: Beholde, I dye, & God shal be w you, & brynge you agayne in to y lande of youre fathers. I haue geuen the a pece of lande, without y brethien, which I gat with my swerde and my bowe out of the hande of the Amorites.

The XLIX. Chapter.

When Jacob called his sonnes, & sayde: Gather you, & I maie tell you, what shal happen vnto you in y last times: Come together, and heare ye childre of Jacob: Herken vnto Israel youre father.

Ruben my first sonne, thou art my power and the begynnyng of my strength, chiefe in gouernance, & chiefe in auctorite. Thou passest forth swifely as y water. Thou shalt not be the chiefe: For thou hast clymmed vp vpon thy fathers bed, euen than defyledst thou my couch with goynge vp.

Symeon and Levi brethien, their deedly weapens are perious instrumentes. In to their secretes come not my soule, and my worshippe be not ioyned with their congregation: for in their wrath they slew a man, and in their selfwyll they houghed an oxe. Cursed be their wrath, because

D iij

The i. booke of Moses.

it is so scarce: and their indignacion, because it is so rigorous. I wil deuoyde them in Jacob, and scatter them in Israel

B * Juda, thou art he. Thy brethren shall prayse the: for thy hāde shal be in thine enemies neck: thy fathers children shall stoupe vnto the. * Juda is a yonge lyon, thou art come vp hye my sonne, frō the spoyle. * He kne led downe and couched himself as a lyon z as a lionesse: who wil rayse him vp? The scepter shal not be remoued frō Juda, ner a master frō his sete, tyll the Worthye come, and vnto him shal the people fall. He shall bynde his foale vnto the vyne, and his Asses colte to y noble braunch. He shal wash his garment in wyne, and his mantell in the bloude of grapes. His eyes are roudier then wyne, and his teth whyter then mylk.

C Zabulon shal dwell in the haven of the see, and in the porte of shippes, and shal border vpon Sydon.

Isachar shal be a strongeASSE, z laye him downe betwixte y borders. And he saw rest, that it was good, and the lande, that it was pleasaunt. And bowed downe his shulder to beare, and became a seruaūt vnto trybute.

Iud 13. 14. 15. 16. 17. 18. Dan shal be iudge in his people, as well as a trybe in Israel. Dan shal be a serpent in the waye, and an edder in the path, and bite the horse in the heles, that his ryder maye fall backward. **LORDE** I loke for thy saluacion.

As for Gad, a wapened hoost of men shal fall violently vpon him, but he shal hurte them in the hele.

Of Asser cometh his fat bried, and he shal geue delicates vnto kynges.

Iud 4. 5 Nepthali is a swift hynde, and geneth goodly wordes.

D The fruteful sonne Joseph, that flourishinge some to loke vpon, the daughters go vps the wall. And though the shoters angered him, stroue with him, and hated him, yet his bowe bode fast, and the armes of his hādes were made strōge by the handes of y Mightie in Jacob. Of him are come herdmen z stonnes in Israel. Of y fathers God art thou helpe, z of the Almighty art thou blessed, w blessinges of heauen from aboue, with blessinges of y depe y lyeth vnder, with blessinges of brestes z wombes. The blessinges promised vnto thy father and my fore elders go mightely, after the desyre of the hyst in the worlde: these shal light on Josephs heade, and on the toppe of his heade, that was separate from his brethren.

Ben Jamin, a raunshinge wolfe. In the

The l. Chap.

mournyng shal he deuoure the praye, but in the euenyng he shal deuoyde the spoyle.

All these are the twolue trybes of Israel: and this is it that their father spake vnto them, whan he blessed them, every one with a sundrye blessinge.

And he commaunded them, and sayde vnto them: I shal be gathered vnto my people, * burye me with my fathers in y caue which is in the felde of Ephron the Hethite, in the dubble caue that lyeth ouer against Mamre in y lande of Canaā, which Abrahā bought with the felde, of Ephron the Hethite for a possession to burye in. There buried they Abrahā z Sara his wife, there buried they Isaac also z Rebecca his wife: z their buried I Lea, in the good of the felde z of the caue therin, which was bought of the Hethites.

And whan Jacob had ended this commaundement vnto his children, he pluckte his fete together vpon the bed, and died, and was gathered vnto his people. The fell Joseph vpon his fathers face, and wepte, and kysed him.

The L. Chapter.

A And Joseph comaūded his seruaūtes y phisicians, to embawme his father. And the phisicians embawmed Israel, tyll fourtye dayes were ended (for so longe endured the dayes of embawminge, z the Egipcians bewayled him seuentye dayes.

Now whan the mournyng dayes were ended, Joseph spake vnto pharaos housholde, z sayde: If I haue founde fauō in youre sight, the speake vnto pharao and saie: My father hath taken an ooth of me, z sayde: Be holde, I dye, burye me in myne owne graue, which I dygged for myself in the lāde of Canaan. Therfore wyl I now go vp, and burye my father, and come agayne. pharao saide: Go thy waye vp, and burye thy father, accordinge as thou hast sworne vnto him.

B So Joseph wete vp, to burye his father. And there wete w him all pharaos seruaūtes y were the elders of his courte, and all y elders of the lande of Egippte, z all Josephs housholde, and his brethren, and his fathers housholde. Onely their children, shepe z oxen lest they in y lāde of Gosen, z toke their iourney vp with him, vps charettes and horses, and the company was excedinge greate.

Now whan these came to the playne of Atad y lyeth beyonde Jordane, they made there a very greate and bytter lamentacion, z hemoured for his father seuē dayes. And whā the people in the lande (the Cananites) sawe the mournyng in the playne of Atad,

The i. boke of Moses.

they sayde: The Egipcians make there grea-
te lamentacion. Therefore is the place called:
The lamentacion of the Egipcians, which
lyeth beyonde Jordane.

Gen. 49. e And his children dyd as he had comaun-
Act. 7. b ded them, and caried him to y^e lande of Ca-
naan, and buried him in y^e dubble caue, that
Gen. 23. c Abraham bought with the felde for a pos-
session to bury in, of Ephron y^e Hethite ouer
ageynst Mamre. So Joseph toke his iour-
ney agayne in to Egipte with his brethien,
and with all those that wente vp with him
to burye his father, whan they had buried
him.

C But Josephs brethre were a frayd, whā
their father was deed, and sayde: Joseph
might happily haue indignacion at vs, and
Gen. 37. d recompense vs all the euell that we dyd vn-
to him, therfore let they saye vnto him: Thy
father commaunded before his death, and
sayde: Thus shal ye saye vnto Joseph: O for-
geue thy brethien the offence and their syn-
ne, that they dyd so euell vnto the. O forgeue
now this trespase of vs the seruantes of
thy fathers God. But Joseph wepte, whan
they spake so vnto him.

And his brethien wente, and fell downe
before him, and sayde: Beholde, here are we
thy seruantes. Joseph sayde vnto the: Fea-
re ye not, for I am vnder God. I thought
euell ouer me, but God hath turned it vnto

The l. Chap. No. xxij.

good, to do as it is come to passe this daye,
for the sauynge of moch people. Therefore be-
not ye now a frayd, I wyl care for you and
yours children. And he comforted them, and
spake louyngly vnto them.

Thus dwelt Joseph in Egipte with his
D fathers house, and lyued an hundred and ten
yeare, and sawe Ephraims children, vnto y^e
thirde generacion: In like maner the chil-
dren of Machir the sonne of Manasses, be-
gat children also vpon Josephs lappe.

And Joseph sayde vnto his brethien: I
dye, and God wyl vsset you, and brynge you
out of this lande, to the lande that he sware
vnto Abraham, Isaac and Jacob. Therfo-
re toke he an ooth of the childre of Is-
rael, and sayde: Whan God shal

vsset you, + the cary my bo-
nes fro hence. So Jo-
seph dyed, whā
he was an
hundred
and ten yeare ol-
de, and they embaw-
med him, & lay-
ed him in
a chest
in Egipte.

The ende of the first boke of Mo-
ses, called Genesis.

Tob. 14. a
Iob 41. c
Psal. 127. a

Hebr. 11. d

Exo. 19. l
Iosu. 24. f

The seconde booke of Moses, called, Exodus.

What this booke conteyneth.

- Chap. I. The childre of Israel increase in Egipte. The kynge commaundeth to slayeth, and to drowne them.
- Chap. II. The byrth of Moses, which is layed vpon the water. Pharaos doughter taketh him and bringeth him vp. He slayeth one of the Egipcians, and flyeth his waye in to Madian, where he marieth. The children of Israel crye vnto the LORDE.
- Chap. III. God appeareth vnto Moses in the bush, and sendeth him vnto the kynge and the people.
- Chap. IIII. Moses is loth to go, & excuseth himself. But the LORDE enfourmeth him, maketh him stronge, and comforteth him. Moses taketh leue of his father in lawe, to go vnto his people.
- Chap. V. Moses and Aaron go vnto the kynge, which oppresseth the people the more.
- Chap. VI. God geueth Moses more instruccio and sendeth him vnto the people. The trybes are nombred.
- Chap. VII. Moses and Aaron go vnto the kynge, and shewe tokens before him; but the kynge waxeth hard harted.
- Chap. VIII. After many tokens Pharaos graun-
reth to let the people go: but assone as the plague ceaseth, he is as vngodly as afore.
- Chap. IX. There cometh a death amonge all the catell: the commeth the sores, blaynes, and the hayle.
- Chap. X. The greshoppers and dardnes in Egipte. Pharaos forbyddeth Moses to come any more in his sight.
- Chap. XI. The LORDE promiseth to brynge yet another plague vpon Egipte, and commaundeth the Israelites to borowe Jewels of syluer and golde of the Egipcians.
- Chap. XII. The vse of the Easterlambe. God slayeth all the firstborne. Pharaos dyueth all the people out of the lande.
- Chap. XIII. God commaundeth to sanctifie all the firstborne vnto him, and carieth them to warde the lande of promyse, not the next waye but thorow the wyldernes, by a cloude in the daye tyme, and a pyler of fyre in the night.
- Chap. XIII. Pharaos foloweth vpon the people of God, which deliuereth his owne, carieth them thorow the reed see, & drownerth the enemies therein.

- Chap. XV. Moses and the people synge a son ge of thankes geuyng vnto the LORDE, and come to Marath, where the bytter water is made swete.
- Chap. XVI. The LORDE sendeth quayles and the Manna to the vnpatient people.
- Chap. XVII. Water cometh out of the stonye rocke. They fight agaynst Amalek.
- Chap. XVIII. Jethro bryngech Moses his wife and children, and geueth him a good counsell.
- Chap. XIX. The LORDE appeareth vnto Moses vpon mount Sinai. Moses sheweth the people.
- Chap. XX. The LORDE geueth Moses the two tables of the commaundementes vnto the people.
- Chap. XXI. Lawes and statutes concernynge bodily thinges. Of murthur, theft and other mo.
- Chap. XXII. Of theft. Of hurte that is done with wyll or vnawares. Of thinges geue to kepe. Of borrowynge and pledges.
- Chap. XXIII. Many dyuerse lawes & statutes.
- Chap. XXIIII. Of the booke and bloude of the couenaunt.
- Chap. XXV. XXVI. The LORDE comaundeth Moses to make the Sanctuary, and the thinges belonginge therto.
- Chap. XXVII. Of the altare and the apparell therof. Of the courte of the habitacio. Of the oyle and lampes.
- Chap. XXVIII. How the prestes were arrayed and consecrated.
- Chap. XXIX. The consecratinge of Aaron, of his sonnes, and of the altare.
- Chap. XXX. Of the altare of incense, and the brasen lauer, the anoyntinge oyle and incense.
- Chap. XXXI. The workmen are called. The feyninge of the Sabbath. The two tables of wytnes are geuen Moses.
- Chap. XXXII. They make the golden calf. Moses in his displeasure breaketh the tables, and punysheth the transgressours.
- Chap. XXXIII. The people mourne. Moses pitcheth the tabernacle, and the LORDE talketh with him.
- Chap. XXXIIII. Moses receaueth other tables of the LORDE with certaine lawes. The people are afrayed at the brightnes of his face.
- Chap. XXXV. Certaine statutes concerninge the Tabernacle. The workmen are appoynted.
- Chap. XXXVI. What the thinges be that they made.
- Chap. XXXVII. The tabernacle of witnesse with the staues, Cherubins, the table, candelsticke.
- Chap. XXXVIII. The altare of brette offeriges with the thinges belonginge therto.
- Chap. XXXIX. Of the prestes garmentes.
- Chap. XL. The LORDE commaundeth Moses to set vp the tabernacle, & to order the apparell therof.

The ij. booke of Moses.

The first Chapter.

A

Gen. 45. b



These are 3 names of the childre of Israel, that came with Jacob into Egypt: eue ry one came in to his house, Ruben, Simeon, Levi, Juda, Issachar, Zabul6, Ben Jamin, Dan, Nephtali, Gad and Aser. And of all the soules that came out of the loynes of Jacob, there were seuentie.

As for Joseph, he was in Egypt all ready. Now whā Joseph was deed, and all his brethien, and all they that lyued at that tyme, the children of Israel greue, and increased, and multiplied, and became exceedinge mightie, so 3 the lande was full of them.

Psal. 104. c
Act. 7. c

B Then came there a new kynge ouer Egypte, which knewe nothinge of Joseph, and sayde vnto his people: Beholde, the people of the children of Israel are many, 7 mightier then we: Vp, let vs deale wysely with them, 3 there be not so many of them. For yf there shulde ryse vp eny warre agaynst vs, they might ioynethem selues also vnto onre enemies, and ouercome vs, 7 so get them out of the lande.

And he set worke masters ouer them, to kepe them vnder with burchens. (For they buylded the cities Phiton and Raemis, for treasuries vnto Pharaos.) But the more they vexed them, the more they multiplied and grew.

C Therefore had they indignaci6 at the children of Israel, and the Egipcians compelled the children of Israel without mercy to do seruyce, and made their lyues bytter vnto them with greuous labour in claye and brycke, and with allmaner of bondage in 3 felde, and with allmaner of labour, which they layed vpon them without mercy.

And the kynge of Egypte sayde vnto the mydwyues of the Hebrueswomen. (Of the which one was called Siphra, and the other Puā:) Whan ye helpe the women of the Hebrues, and se vpon the stole, that it is a sonne, then slaye him: but yf it be a daughter, let her lyue. Neuertheles the mydwyues feared God, 7 dyd not as the kynge of Egypte commaunded them, but let the children lyue.

D Then the kynge of Egypte called the mydwyues, and sayde vnto them: Wherfore do ye this, that ye let the children lyue? The mydwyues answered Pharaos: The women

The ij. Chap. No. xxiiij.

of the Hebrues are not as the women of Egypte, for they are sturdy women: or euer the mydwyues come at them, they are deliuered.

Therefore God dealt well with the mydwyues. And the people multiplied, and became exceedinge mightie. And for so moch as the mydwyues feared God, 3 he made them houses. Then Pharaos commaunded all his people and sayde: All the sonnes that are borne, cast in to the water, but let all the daughters lyue.

* Psalmo
125. a

The II. Chapter.

A And there wente forth a man of the house of Levi, and toke a daughter of Levi. * And the wife conceaued and bare a sonne. And whan she sawe 3 it was a proper childe, she hyd him thre monethes. And whan she coude hyde him no longer, she toke an Arke of redes, and darbed it ouer with slyme and pitch, and layed the childe therein, and set it amonge the redes by the waters brynke. But his sister stode a farre of, to wete what wolde come of him.

Exod. 6. c

* Act. 7. c
Heb. 11. d

And pharaos daughter came downe, to wash herself in the water: And hir maydens walked by the water syde: and whan she sawe the Arke amonge the redes, she sent one of hir maydens, and caused it to be fect. And whan she opened it, she sawe 3 childe: and beholde the babe wepte. Then had she pytie vpon it, and sayde: It is one of the Hebrues children.

Then sayde his syster vnto Pharaos daughter: Shal I go, and call the a nurse of the Hebrues women, to nurse 3 the childe? Pharaos daughter sayde vnto her: Go thy waye. The mayde wente, and called the childes mother. Then sayde Pharaos daughter vnto her: Take this childe, and nurse it for me, I wyll geue 3 thy rewarde. The woman toke the childe, and nursed it.

B

And whan the childe was growne, she brought it vnto Pharaos daughter, and it became hir sonne, and she called him Moses. For she sayde: I toke him out of the water.

Vpon a tyme whan Moses was greate, he wente forth vnto his brethien, and looked vpon their burchens, and sawe, that an Egipcian smote one of his brethien 3 Hebrues. And he looked rounde aboute him: and whan he sawe that there was no man, he slew the Egipcian, and buried him in the sonde.

The next daye he wente forth also, and sawe two men of the Hebrues sry-

The ij. boke of Moses.

* Ge. 19. b
Mat. 21. c
Act. 7. c

ynge together, and sayde to the vngodly: Wherfore smyttest thou thy neighbour? But he sayde: Who made the a ruler or iudge ouer vs? Wilt thou slaye me also, as thou slewest the Egipcian? The was Moses a frayd, and sayde: How is this knowne? And Pharaos herde of it, and sought for Moses, to slaye him. But Moses fled from Pharaos, and kepte him in the lande of Madian, and sat him downe by a wells syde.

The priest Madian had seuen daughters, which came to drinke water, and fylled the troughe, to geue their fathers shepe to drinke. Then came the shepherdes, and droue the awaye. But Moses gat him vp, and helped them, and gaue their shepe to drinke. And whan they came to Reguel their father, he saide: How came ye so soone to daie? They sayde: A man of Egypte deliuered vs from y shepherdes, and diew vnto vs, and gaue the shepe to drinke. He sayde vnto his daughters. Where is he? Wherfore let ye the man go, that ye called him not to eate with vs?

D
Nu. 12. 27
* Exo 18. 2

And Moses was content to dwell with the man. And he gaue Moses his daughter Zippora, which bare him a sonne, and he called him Gerson, for he sayde: I am become a straunger in a straunge lande. And she bare him yet a sonne, whom he called Elieser, and sayde: The God of my father is my helper, and hath deliuered me from Pharaos hande.

Iudic. 3. c
Gen. 15. c

But after this in processe of tyme, the kynge of Egypte dyed. And the childre of Israel sighed ouer their laboure, and cried. And their crye ouer their labo, came before God. And God herde their cōplaynte, and remēbred his couenaunt with Abraham Isaac and Jacob. And God looked vpon the childre of Israel, and God knew it.

The III. Chapter.

4. El. 14. 2
Act. 7. d

Moses kepte the shepe of Jethro his father in lawe priest of Madian, and droue the shepe on the backsyde of the wyldernes, and came to the mountayne of God, Horeb. And the angell of y^e LORDE appeared vnto him in a flāme of fyre out of the bush. And he sawe that y^e bush brient wth fyre, and yet was not consumed, and saide: I wil go hence, and se this greatesight, why y^e bush is not brient.

Iosu. 5. d

Whan the LORDE sawe, that he wente his waye to se, God called vnto him out of the bush, and sayde: Moses, Moses. He answered: Here am I. He sayde: Come not hither, put thy shues of thy fete, for the place where vpon thou stondest, is an wholly grou

The iij. Chap.

de. And he sayde morouer: I am the God of thy father, the God of Abraham, y^e God of Isaac, and the God of Jacob. And Moses covered his face, for he was afrayed to lōke vpon God.

Mat. 22. d
Mar. 12. c
Luc. 20. e

And the LORDE sayde: I haue sene the trouble of my people in Egypte: y^e haue herde their crye ouer those that oppresse them. I knowe their sorowe, and am come downe to deliuer them from the power of the Egipcians, and to carye them out of that lōde, in to a good and wyde lande, euen in to a lande that floweth with mylke and hony: namely, vnto the place of the Cananites, the thites, Amourites, Pheresites, Heuytes y^e Jebusites. For so moch now as the complaynte of the children of Israel is come before me, y^e I haue sene their oppression wherewith the Egipcians oppresse them: Go now y^e waye therfore, I wil sende the vnto Pharaos, that thou mayest brynge my people the children of Israel out of Egypte. Moses sayde vnto God: Who am I, y^e I shulde go vnto Pharaos, and brynge the children of Israel out of Egypte?

B
* Exo. 22. c
Eccli. 21. a

Act. 7. e

Iudi. 6. c

He sayde: I wyll be with the: y^e this shall be the token, y^e I haue sent the. Whan thou hast brought my people out of Egypte, ye shal serue God vpon this mountayne. Moses sayde vnto God: Beholde, whan I come to the childre of Israel, and saie vnto them: The God of youre fathers hath sent me vnto you, y^e they saie vnto me: What is his name? what shal I saie vnto them? God saide vnto Moses: I wyll be what I wyll be. And he sayde: Thus shalt thou saie vnto y^e childre of Israel: I wyll be hath sent me vnto you. And God sayde morouer vnto Moses: Thus shalt thou saie vnto the children of Israel: The LORDE God of youre fathers, the God of Abraham, the God of Isaac, y^e God of Jacob hath sent me vnto you, this is my name for euer, and my memoriall from childe to childe. Go thy waye therfore, and gather the elders of Israel together, and saie vnto them: The LORDE God of youre fathers, the God of Abraham, the God of Isaac, the God of Jacob hath appeared vnto me, and sayde: I haue vsited you, and sene what is done vnto you in Egypte, and haue sayde: I wil brynge you out of the trouble of Egypte, in to y^e lande of y^e Cananites, the thites, Amourites, Pheresites, Heuytes y^e Jebusites: in to a lōde y^e floweth with mylke and hony. And yf they heare y^e voyce, then shalt thou and the elders of Israel go in to the kynge of Egypte, and saie

* Ioh. 8. c

Heb. 11. 6

D

The .iiij. booke of Moses.

The .iiij. Chap. Fo. xxv.

Exo. 5. a
Exo. 5. f
vnto him: The **LORDE** God of y^e hebrues hath called vs. Let vs go now therfore thre dayes iourney in the wyldernes, y^e we maye do sacrifice vnto the **LORDE** oure God.

E But I knowe, that the kynge of **Egipte** wil not let you go, but thow a nightie ha^e de. For I will stretch out myne hande, z smyte **Egipte** wth all maner of wonders which I will do therein: after y^e shal he let you go. And I wil geue this people sauoure in the sight of the **Egipcians**: so that whan ye go forth, ye shal not go forth emptie: but euery wise shal borowe of hir neghbourresse z of her that sojourneth in hir house, Jewels of syluer and golde and rayment: those shal ye put vpon youre sonnes and daughters, and spoyle the **Egipcians**.

Exo. 11. a
and 12. c

The .iiii. Chapter.

A **M**oses answered, z sayde: Beholde, they shall not beleue me, ner heare my voyce, but shal saye: The **LORDE** hath not appeared vnto the. The **LORDE** sayde vnto him: What is y^e, that thou hast in thine hande? He saide a staff. He sayde: Cast it from the vpon the grounde. And he cast it fro^m him: then was it turned to a serpent. And **Moses** fled fro^m it. But y^e **LORDE** saide vnto him: Stretch forth thine hande, z take it by the tayle. Then stretched he forth his hande, and toke it, and it became a staff agayne in his hande. Therfore shal they beleue that y^e **LORDE** God of their fathers, the God of **Abraham**, the God of **Isaac** y^e God of **Jacob** hath appeared vnto the.

B And the **LORDE** sayde furthermore vnto him: Thrust thine ha^ede in to y^e bosome. And he thrust it in to his bosome, z toke it out: beholde, the was it leper like snowe. And he saide: Put it in to y^e bosome agayne. And he put it agayne in to his bosome, z toke it out: beholde, the was it turned agayne as his flesh. If they wil not beleue the, ner heare y^e voyce of the first token, yet shal they beleue the voyce of the seconde token. But yf they wil not beleue these two tokens ner heare thy voyce, then take of the water of the ryuer, and poure it vpon the drye londe: so shal the same water y^e thou hast takē out of y^e ryuer, be turned vnto bloude vpoⁿ y^e drye londe.

Iere. 1. a
Acto. 8. b

C But **Moses** sayde vnto the **LORDE**: Oh my **LORDE**, I am a man y^e is not eloquēt, from yesterdaye z yesterdaye, z sence the tyme y^e thou hast spoken vnto thy seruaut: for I haue a slowe speach, z a slowe tunge. The **LORDE** sayde vnto him: Who hath made the mouth of man? Or who hath made the domme, or the deaf, or the seynge or y^e

blynde? Haue not I the **LORDE** done it? Go now thy waye therfore, I wil be wth thy mouth, z teach the n^e hat theu shalt saye.

But **Moses** sayde: My **LORDE**, sende whom thou wilt sende. Then was the **LORDE** very angrie at **Moses**, and saide: Do not I knowe then, y^e thy brother **Aaron** the **Leuite** is well spoken? And beholde, he shal go forth to mete y^e: z whan he seyth the, he shal reioyse from his hert. Thou shalt speake vnto him, z put the wordes in his mouth: z I wil be with thy mouth z his, and teach you what ye shall doo: z he shal speake vnto the people for the. He shal be thy mouth, z thou shalt be his God. And take in thine hande this staff, wherewith thou shalt do tokens.

Exod. 4. e

Moses wēte, and came agayne vnto **Jethro** his father in lawe, and sayde vnto him: Let me go (I praye the) that I maye turne agayne vnto my biethrē, which are in **Egipte**, and se whether they be yet alyue. **Jethro** sayde vnto him: Go thy waye in peace. The **LORDE** sayde also vnto him in **Madian**: Go y^e waye, turne agayne in to **Egipte**, for y^e mē are deed, that sought after thy life. So **Moses** toke his wife, and his sonnes, and caried thei^r pon an **Assē**, z wente agayne into the lande of **Egipte**, z toke the staff of God in his hande. And the **LORDE** saide vnto **Moses**: When thou comest agayne in to **Egipte**, se y^e thou do all the wonders (before **Pharao**) which I haue put in y^e ha^ede. But I wil hardē his hert, y^e he shall not let the people go. And thou shalt saie vnto **Pharao**: Thus sayeth y^e **LORDE**: **Israel** is my firstborne sonne, z I saye vnto the: Let my sonne go, y^e he maye serue me: If thou wilt not let him go, then wil I slayethy firstborne sonne.

Exod. 7. a

And as he was by the waye in the **Inne**, the **LORDE** met him, and wolde haue slayne him. Then toke **Zippora** a stone, and circumcyded the foreskynne of hir sonne, and touched his fete, and sayde: A bloudy brydegrome art thou vnto me. The let he him go. But she sayde: A bloudy brydegrome, because of the circumcision.

Exod. 12. e

* **Iosu. 5. a**

And the **LORDE** sayde vnto **Aaron**: Go mete **Moses** in the wildernes. And he wēte, z met him on the mount of God, and kyssed him. And **Moses** tolde **Aaron** all the wordes of the **LORDE**, which had sent him: z all the tokens y^e he had charged him withall. And they wēte, z gathered all the elders of the childrē of **Israel**. And **Aaron** tolde all y^e wordes, y^e the **LORDE** had spokē vnto **Moses**: z dyd the tokens before the people, z the people beleued. And whan they herde y^e the

The ij. booke of Moses.

LORDE visited the children of Israel, and looked upon their trouble, they bowed themselves, and worshipped.

The V. Chapter.

Afterwarde wente Moses & Aaron, & spake vnto Pharaos: Thus sayeth the LORDE the God of Israel: let my people go, & they maye kepe holy daye vnto me in the wilderness. Pharaos answered: What felowe is the LORDE, that I must heare his voyce, and let Israel go? I knowe not the LORDE, nether wil I let Israel go.

They sayde: The God of the Hebrewes hath called vs. Let vs go nowtherfore thre dayes iourney in the wilderness, & do sacrifice vnto the LORDEs God, & there happen not vnto vs pestilence or swerde. The sayde & kynge of Egypte vnto the: Why make ye & people (thou Moses & Aaron) to leaue their worke? Get you hence to yor labour. Pharaos saide morouer: Beholde, & people are to many in & lande, and yet wil ye byd them cease from their labour.

BThe same daye therfore byd Pharaos commaund the workmasters of the people, and their officers, and sayde: Ye shal not gather and geue the people eny more strawe, to burne bryck, as yesterdayer and yeresyesterdayer. Let them go, and gather them strawe themselves. And the nombre of the brycke which they made yesterdayer & yeresyesterdayer, shall ye laye vpon them neuertheles, and mynish nothinge therof: for they are ydle. Therfore crye they and saye: We wil go, and do sacrifice vnto oure God. Let the men be kepte downe wth labour, & they maye haue to do, & not to turne them selues to false wordes.

Then wente the workmasters of the people & their officers out, & spake vnto the people: Thus sayeth Pharaos: There shall no strawe be geuen you, go youre waye youre selues, and get you strawe, where ye can fynde it. But of youre labo^r there shall nothinge be mynished. Then were the people scattered in all y^e lande of Egypte, to gather stubble, that they might haue strawe.

EAnd the workmasters haistied them forward, & sayde: Fulfill yor daye worke, like as whan ye had strawe. And the officers of & children of Israel, whom Pharaos workmasters had set ouer them, were beaten, & it was saide vnto them: Wherfore haue ye not fulfilled yor appoynted daye worke to daye and yesterdayer, like as in tymes past?

Than wente the officers of the children of Israel, & cōplayned vnto Pharaos: Wherfore wilt thou deale thus wth thy seruantes?

The vi. Chap.

Thy seruantes haue no strawe geuen the, & yet must we make the brycke that are appoynted vs. And beholde, thy seruantes are beaten, & thy people are euell intreated. Pharaos sayde: Ye are ydle, ydle are ye, therfore saye ye: we will go, and do sacrifice vnto the LORDE. Go now yor waye therfore, & worke: there shall no strawe be geuen you, but the nombre of brycke shal ye deliuer.

Then sawe the officers of the children of Israel, & it was not amended, for it was sayde: ye shal mynish nothinge of the daye worke of the brycke. And whan Moses & Aaron wente from Pharaos, they came forth to mete them, & sayde vnto them: The LORDE loke vpon you, & iudge it, for ye haue made the sauoure of vs to synke before Pharaos and his seruantes, and haue geuen them a swerde in their handes, to slaye vs.

But Moses came agayne vnto the LORDE, and sayde: LORDE, wherfore dealest thou so euell wth this people? Wherfore hast thou sent me? For sence the tyme that I wente in vnto Pharaos, to speake vnto him in thy name, he hath dealt euell with this people, and thou hast not deliuered y^e people. The LORDE sayde vnto Moses: New shalt thou se, what I will do vnto Pharaos, for thorow a mightie hande must he let them go, thorow a mightie hande must he dryue them from him out of his londe. Exo. 14. b

The VI. Chapter.

Altho God spake vnto Moses, & sayde vnto him: I am & LORDE, & I appeared vnto Abraham, Isaac & Jacob, an Allmightie God: but my name, LORDE, haue I not shewed vnto them: My couenaunt also haue I made with them, that I wil geue them the londe of Canaan, the londe of their pilgremage, wherin they haue bene straungers. Morouer I haue herde the complaynte of the children of Israel, whom & Egyptians oppresse with labour, and haue remembered my couenaunt. Gen. 12. c
Gen. 17. a

Therfore saye vnto the childre of Israel: I am the LORDE, & wil brynge you out from yor burthens in Egypte, & wil rydd you from youre labour, and wil deliuer you thorow a stretched out arme & greate iudgmētes, and will receaue you for my people, & will be yor God: so that ye shal knowe, that I the LORDE am yor God, which brynge you out from the burthen of Egypte, and will brynge you into the lande, ouer the which I haue lift vp my hande, to geue it vnto Abraham, Isaac and Jacob, & same wil I geue vnto you for a possession. I the LORDE.

The .ii. booke of Moses.

23 Moses tolde this vnto the childre of Israel. But they herkened not vnto him, for very anguysh of spirete, & for soze labour. The spake the LORDE vnto Moses, & sayde: Go thy waye, & speake vnto pharao the kynge of Egypte, & he let the childre of Israel go out of his lande. But Moses spake before y LORDE, & saide: Beholde, y childre of Israel herke not vnto me, how shulde pharao the heare me? And I am also of vncircumcised lypes.

Exo. 4. c

So the LORDE spake vnto Moses & Aaron, & gaue the a commaundemēt vnto the childre of Israel, & vnto pharao the kynge of Egypte, & they shulde brynge the childre of Israel out of Egypte.

Ge. 45. b
Nu. 26. a
1. Par. 5. a

These are y heades of the house of their fathers. The children of Ruben the first sonne of Israel, are these: Hanoch, Pallu, Herson, Charmi: These are the generacions of Ruben.

The children of Simeon are these: Jemmel, Jamin, Ohad, Jachin, Zophar, and Saul the sonne of the Cananitish woman: These are the generacions of Symeon.

C These are the names of the childre of Levi in their generaciōs: Gerson, Rahath and Merari: Levi was an hundreth and seven & thirtie yeare olde. The children of Gerson are these: Libni and Simei in their generacions. The childre of Rahath are these: Amram, Jezear, Hebion, Vsiel. Rahath was an hundreth & thre & thirtie yeare olde. The children of Merari are these: Naheli and Musi. These are y generacions of Levi in their kynreds.

Num. 3. c

Par. 14. b

And Amram toke his vncles doughter Jochebed to wife, which bare him Aaron & Moses. Amram was an C. & vii. & thirtie yeare olde. The childre of Jezear are these: Korah, Nepheg, Sichri. The children of Vsiel are these: Misael, Elzaphan, Sithi.

Exod. 2. a

Nu. 26. g

Aaron toke Elizaba y doughter of Aminadab Nabassons sisters to wife, which bare him Nadab, Abihu, Eleasar, Jthamar.

D The childre of Korah are these: Assir, Elkana, & Abiassaph. These are y generaciōs of y Korahites. Eleasar Aarons sonne toke one of the doughters of putiel to wife, which bare him Phineas. These are the heades amonge the fathers of the generacions of the Levites.

This is y Aaron & Moses, vnto whom y LORDE sayde: Brynge y childre of Israel out of the lande of Egypte w their armies. It is they (namely Moses & Aaron) y spake vnto pharao the kynge of Egypte, & they

The vii. Chap. Fo. xxvi.

might brynge the children of Israel out of Egypte. The same daie spake y LORDE vnto Moses in y lande of Egypte, & sayde: I am y LORDE, speake thou vnto pharao y kynge of Egypte, all y I saye vnto y. And he answered before y LORDE: Beholde, I am of vncircumcised lippes, how shall pharao the heare me? The VII. Chapter.

Exod. 6. b

A The LORDE sayde vnto Moses: Beholde, I haue made the a God ouer pharao, & Aaron y brother shal be y prophet. Thou shalt speake all y I comaūde y: but Aaron y brother shal speake vnto pharao, & he maye let the childre of Israel go out of his lande. Neuertheles I wil harden pharaos hert, & I maye multiplie my toens & wonders in the londe of Egypte. And pharao shal not heare you, & I maye shewe my hande in Egypte, & brynge myne armyes, euen my people the childre of Israel out of y lande of Egypte, by greate indgmetes. And y Egipcians shal knowe, & I am the LORDE, whan I shal stretch out my hande vpon Egypte, and brynge the children of Israel out from amonge them.

Exo. 4. d

Moses and Aaron dyd as the LORDE comaūded them. And Moses was foure score yeare olde, & Aaron thre & foure score yeare olde, whan they spake vnto pharao. And y LORDE sayde vnto Moses & Aaron: Whan pharao sayeth vnto you: Shew youre wonders, then shalt thou saye vnto Aaron: Take thy staff, and cast it before pharao, & it shal turne to a serpent.

23

Then wete Moses & Aaron in vnto pharao, & dyd as the LORDE comaūded them. And Aaron cast his staff before pharao & before his seruantes, & it turned to a serpēt. Then pharao called for y wyse men & Sorcerers. And the Sorcerers of Egypte also dyd like wyse with their Sorceries, and euey one cast his staff before him, & they turned vnto serpentes. But Aarons staff deuoured their staues. So pharaos hert was hardened, and he herkened not vnto them, euen as the LORDE had sayde.

And the LORDE sayde vnto Moses: The hert of pharao is hardened, he refuseth to let y people go. Get y vnto pharao in the moynynge, beholde, he shal come vnto y water, mete thou him vpo the waters brynke, & take y staff which turned to a serpēt, in thine hande, & saye vnto him: The LORDE God of the hebrues hath sent me vnto the, & sendeth y worde: Let my people go, that they maye serue me in the wyldernes: but he her to thou woldest not heare.

Exod. 8. a

The ii. booke of Moses.

The viij. Chap.

Therefore thus sayeth the LORD: Hereby shalt thou knowe, & I am & LORD. Beholde, wth the staff & I haue in my hande, wil I smyte the water which is in y^e ryuer, & it shal be turned in to bloude: so that the fishes in the ryuer shall dye, & the ryuer shall stynte: & it shall greue the Egipcians to drynke of y^e water of the ryuer.

P And & LORD spake vnto Moses: Saye vnto Aaron: Take y^e staff, & stretch out thine hāde ouer y^e waters of Egipte, ouer their ryuers & brokes & pondes, & ouer all water poles, & they maye be turned to bloude, & that theremaye be bloude in all y^e lande of Egipte, both in vessels of wodd and stone.

Psal. 77. c Moses & Aaron dyd as y^e LORD comān ded them, & lift vp the staff, & smote the water y^e was in the ryuer, before Pharao & his seruauntes, & all the water in the ryuer was turned into bloude, & the fish in the ryuer dyed, & the ryuer stanke, so y^e the Egipcians coulde not drynke of the water of y^e ryuer, & there was bloude in all the lande of Egipte. And the Sorcerers also of Egipte, dyd likewyse with their Sorceries. But Pharaos hert was hardened, & he hertened not vnto thē, like as the LORD had sayde. And Pharao turned himself, & wente home, & set not his hert there on. All the Egipcians dygged rōnde aboute y^e ryuer, for water to drinke: for they coulde not drynke of y^e water cut of the ryuer. And this endured seuen dayes longe, that the LORD smote the ryuer.

The VIII. Chapter.

A The LORD sayde vnto Moses: Go y^e waye to pharao, & speake vnto him: Thus saith the LORD: Let my people go, & they maye serue me: If thou wilt not let thē go, beholde, I wil smyte all y^e borders of y^e lōde wth frogges, so y^e the ryuer shal scaple wth frogges: these shal clynne vp, & come in to thine house, in to y^e chamber, where thou slepest, vpon thy bed, and in to the houses of thy seruauntes, amonge thy people, in to thine ouens, and vpon thy dowe: and the frogges shall come vp vpon the, and vpon thy people, and vpon all thy seruauntes.

Psal. 77. c and 104. d And the LORD spake vnto Moses: Saie vnto Aaron: Stretch forth thine hande wth thy staff ouer the streames, & ryuers, & pondes, and let frogges come vpon the lōde of Egipte. And Aaron stretched his hāde ouer the waters in Egipte, & there came vp frogges, so y^e the lōde of Egipte was covered.

The Sorcerers also dyd likewyse, wth their Sorceries, & caused frogges to come vpoⁿ y^e lōde of Egipte. Thē called Pharao for Mo-

ses & Aaron, & sayde: Praye the LORD for me, & he maye take awaye the frogges from me & from my people, & I will let y^e people go, & they maye do sacrifice vnto the LORD. **Ex. 8. 15. f**

Moses sayde: Haue thou the hono^r before me, & appoynte me, whā I shal praye for y^e, for y^e seruauntes and for thy people: y^e the frogges maye be dryuen awaye fro^m the & fro^m thy house, & remayne onely in the ryuer. He sayde: Tomorrow. He sayde: Euen as thou hast sayde, & thou mayest knowe, & there is none like vnto the LORD & God: And the frogges shal be take from the, & from y^e house, from thy seruauntes, & from thy people, & remayne onely in the ryuer. **Exod. 9. 6 and 10. c**

So Moses & Aaron wēte from pharao, & Moses cried vnto the LORD for the appoyntment ouer the frogges, which he had promysed vnto pharao. And y^e LORD dyd as Moses sayde. And the frogges dyed in y^e houses, in y^e courtes, & vpon y^e felde: & they gathered thē together, here an heape, & there an heape, & the lande stanke of thām. But whan pharao sawe y^e he had gotten bieth, his hert was hardened, and he hertened not vnto thē, euen as the LORD had sayde.

And the LORD spake vnto Moses: Saie vnto Aaron: Stretch out thy staff, & smyte the dust vpon the earth, & there maye be lyse in the whole lōde of Egipte. They dyd so. And Aaron stretched out his hande wth his staff, & smote the dust vpon the earth, & there were lyse vpon men and vpon catell: All the dust of the lande was turnid vnto lyse in all the lande of Egipte.

The Sorcerers also assayde likewyse wth their Sorceries & they might brynge forth lyse, but they coulde not. And y^e lyse were vpon men & catell. Then sayde y^e Sorcerers vnto pharao: It is the synger of God. But Pharaos hert was hardened, & he hertened not vnto thē, euen as the LORD had sayde.

And y^e LORD saide vnto Moses: Get y^e vnto morow by tymes, & stonde before pharao: beholde, he wil go vnto the water, & speake thou vnto him: Thus saith y^e LORD: Let my people go, & they maye serue me: yf not, beholde, I wil cause cruell wormes (or flies) to come vpon the, thy seruauntes, & people, & thy house, so y^e all the Egipcians houses, & the felde, and what theron is shal be full of cruell wormes: & the same daye wil I separate the lōde of y^e Gosen, wherein my people are, so y^e no cruell worme shalbe there, that thou mayest knowe, that I am y^e LORD in the myddest of the earth. And I wil set a diuine raunce betwene my people and thine. **Ex. 8. 17. d**

The .ii. boke of Moses.

Tomorrow shal this token come to passe.

And the **LORDE** dyd so. And there came perious cruell wormes in to Pharaos heuse, in to his seruantes houses, & vpon all the londe of **Egipte**: and the londe was marred with noysome wormes.

S The called Pharao for Moses & Aaron, & sayde: Go yo^r waye, & do sacrifice vnto yo^r God in y^e londe. Moses sayde: It is not mete, y^e we shulde so do, so shulde we offer y^e abhominacion of y^e **Egiptians** vnto the **LORDE** of God. Beholde, yf we shulde offer the abhominacion of y^e **Egiptians** before their eyes, shulde they not stone vs: Thre dayes iourney will we go in the wyldernes, and do sacrifice vnto the **LORDE** oure God: like as he hath sayde vnto vs.

Exod. 8. c

Pharao sayde: I wil let you go, y^e ye maie do sacrifice vnto the **LORDE** yo^r God in the wyldernes (onely y^e ye go no farther) & praye for me. Moses sayde: Beholde, whan I am come forth from y^e, I wil praye vnto y^e **LORDE**, y^e the cruell wormes maye be taken from Pharao, & from his seruantes, & fro his people, euen tomorrow: onely disceau me nomore, that thou woldest not let the people go to do sacrifice vnto the **LORDE**.

And Moses wote out from Pharao, and prayed vnto the **LORDE**. And the **LORDE** dyd as Moses sayde, & toke awaye the cruell wormes from Pharao, from his seruantes, and from his people, so y^e there remayned not one. But Pharao hardened his hert eue then also, and let not y^e people go.

The IX. Chapter.

A The **LORDE** sayde vnto Moses: Go in to Pharao, and speake vnto him: Thus sayeth the **LORDE** God of y^e **Hebrewes**: let my people go, y^e they maye serue me. If thou wilt not, but holdethem longer, beholde, the hande of the **LORDE** shal be vpon thy catell in the felde, vpon hoises, vpon Asses, vpon Camels, vpon oxen, vpon shepe with a very sore pestilence. And y^e **LORDE** shal make a diuysion betwene the catell of the **Israelites** & the **Egiptians**, so y^e there shal nothinge dye of all that the children of **Israel** haue. And y^e **LORDE** appoynted a tyme, and sayde: Tomorrow shal the **LORDE** do this vpon earth.

B And the **LORDE** dyd the same on the morow. And there dyed of all maner of catell of the **Egiptians**: but of y^e catell of y^e childre of **Israel** there dyed not one. And Pharao sent thither, & beholde, there was not one of the catell of **Israel** deed. But Pharaos hert was hardened, so y^e he let not y^e people

The ix. Chap. Ho. xxvij.

go. Then sayde y^e **LORDE** vnto Moses & Aaron: Take youre handes full of asshes out of the fornace, & let Moses sprenkle it toward heauen before Pharao, that it maye be dust in all the lande of **Egipte**, & that there maye be sores & blaynes vpon men & vpon catell in all the lande of **Egipte**.

And they toke asshes out of y^e fornace, & stode before Pharao, & Moses sprenkled it toward heauē. Then were there sores and blaynes vpon men & vpon catell, so that the Sorcerers might not stode before Moses by reason of the sores. For there were sores vpon the Sorcerers as well as vpon all the **Egiptians**. But the **LORDE** hardened Pharaos hert, so that he herkened not vnto them, eue as the **LORDE** had sayde vnto Moses.

Then sayde the **LORDE** vnto Moses: Get the vp tomorrow by tymes, & stonde before Pharao, & speake vnto him: Thus sayeth y^e **LORDE** God of the **Hebrewes**: let my people go, y^e they maye serue me, els wyll I at this tyme sende all my plagues in to thine hert, & vpon thy seruantes & vpon thy people: that thou mayest knowe, y^e there is none like me in all londes. For I will now stretch out my hande, & smyte the & thy people wth pestilence, so y^e thou shalt be roted out from the earth. Yet haue I stered y^e vp for this cause, euen to shew my power vpon y^e, and that my name might be declared in all londes.

Some reade: y^e I haue holden the vp.

Thou holdest my people yet, & wilt not let them go, beholde, tomorrow aboute this tyme wyll I cause a nightie greate hayle to rayne, soch as hath not bene in the londe of **Egipte**, sence the tyme that it was grounded, hither to. And now sende thou, & saue thy catell, & all y^e thou hast in the felde: for all men & catell that shalbe founde in the felde, & not brought in to the houses, yf the hayle fall vpon them, they shal dye. Now who so feared the worde of the **LORDE** amonge Pharaos seruantes, caused his seruantes & catell to flye in to the houses: but loke whose hertes regarded not the worde of y^e **LORDE**, left their seruantes and catell in the felde.

Then sayde the **LORDE** vnto Moses: Stretch out thy hande toward heauē, that it maye hayle vpon all the lande of **Egipte**, vpon men, vpon catell, & vpon all herbes of the felde in the lande of **Egipte**. So Moses stretched out his staff toward heauen, and the **LORDE** caused it to thonder & hayle, so y^e the fyre ranne alonge vpon the earth. Thus the **LORDE** hayled & rayned vpon the londe of **Egipte**, so that the hayle & fyre wente so horribly together, as neuer was in all the l^{an}d

Psal. 77. c
104. d

The ii. booke of Moses.

The x. Chap.

S he of Egypte, sens the tyme that there were people therein. And the hayle smote the whole lande of Egypte, all that was vpon y^e felde, both men z catell, z smote all the herbes vpon the felde, z brake all the trees vpon y^e felde, saue onely in the lande of Gosen, where the childre of Israel were, there it hayled not. Then sent Pharaos z called for Moses z Aaron, z sayde vnto them: Now haue I synned, y^e LORDE is righteous, but I z my people are vngodly. Yet praye ye vnto the LORDE, that the thonder z hayle of God maye cease, then wyl I let you go, that ye shal tarry here no longer. Moses sayde vnto him: Whan I am come out of the cite, I wyl stretch out myne handes vnto the LORDE, so shal the thonder cease, z there shal be nemo re hayle: that thou mayest knowe, that the earth is the LORDES. But I knowe, y^e both thou z thy seruantes feare not yet the LORDE God. Thus the flax and the barlye were smytten: for the barlye was shot vp, z y^e flax was bouled: but the wheate and y^e rye were not smytten, for they were late sownen.

So Moses wente from Pharaos out of y^e cite, z stretched out his handes vnto y^e LORDE. And y^e thōder z the hayle ceased, z the rayne dropped not vpo^s the earth. But whā Pharaos sawe y^e the rayne z thōder z hayle ceased, he synned agayne, and hardened his hert, he z his seruantes. So Pharaos hert was hardened, y^e he let not the childre of Israel go, euē as the LORDE had sayde by Moses.

The X. Chapter.

A nd the LORDE saide vnto Moses: Go in vnto Pharaos, for I haue hardened his hert z the hertes of his seruantes, y^e I might do these my tokens amonge thē, z that thou mightest shewe it in the eares of thy children z of thy childers children, what I haue done in Egypte, and how I haue shewed my tokens amonge thē, that ye maye knowe, how that I am the LORDE.

So Moses z Aaron wente in vnto Pharaos, z spake vnto him: Thus sayeth y^e LORDE God of the Hebrewes: How longe refusest thou to submyt thy self vnto me, to let my people go, y^e they maye serue me? If thou wilt not let my people go, beholde, tomorrow wil I cause greshoppers to come vpon all places, y^e they maye couer the lande, so y^e the lande can not be sene, z they shal eate vp y^e is left you z was deliuered fro^m the hayle: z shal eate vp all y^e grene trees vpon the felde, z shal fyll thy house, all y^e seruantes houses, z all the Egipcians houses: soch as y^e fathers z y^e fathers fathers haue not sene, sens

the tyme y^e they were vpon earth vnto this daye. And he turned him, z wente out from Pharaos. Then saide Pharaos seruantes vnto him: How longe shall we be snared after this maner? Let the men go, that they maye serue y^e LORDE their God. Knowest thou not yet, y^e Egypte is destroyed? Moses z Aaron were brought agayne to Pharaos, which saide vnto them: Go y^e waye, z serue y^e LORDE y^e God. But who are they y^e shall go? Moses sayde: We wil go wth yonge z olde, wth sonnes and daughters, with shepe and oxen: for we haue a feast of the LORDE. He sayde vnto thē: Let it be so, the LORDE be with you: Shulde I let you go z y^e childre also? loke that ye haue not some myschefe in hande. Not so, but go ye that are men, and serue the LORDE, for that was youre desyre. And they thrust them out from Pharaos.

Thē saide y^e LORDE vnto Moses: Stretch out thine hande ouer y^e londe of Egypte, for the greshoppers, y^e they maye come vpo^s y^e londe of Egypte, z eate vp all the herbes in the londe, wth all y^e escaped the hayle. Moses stretched out his staff ouer y^e lande of Egypte, z the LORDE brought an east wynde in to the londe all y^e daye z all y^e night, z in the mornynge, the east wynde brought the greshoppers. And they came ouer the whole lande of Egypte, and lighted in all places of Egypte, so exceeding many, that before tyme there were neuer soch, nether shalbe here after: for they couered the londe, and made it darcke. And they ate vp all the herbes in y^e londe, z all the frutes vpon the trees which remayned from y^e hayle, z left no grene thinge behinde in the trees z herbes vpon the felde in all the lande of Egypte.

Then Pharaos called for Moses z Aaron in all y^e haist, z saide: I haue synned against the LORDE y^e God, z agaynst you: forgene me my synne this once also, z pray the LORDE y^e God, y^e he maye take awaye fro me this death onely. And he wete out from Pharaos, z prayed vnto the LORDE. Thē the LORDE turned a marvelous stroge west wynde, and toke vp the greshoppers, z cast them in to the red see, so that there was not one left in all the quarters of Egypte. But the LORDE hardened Pharaos hert, that he let not the childre of Israel go. The LORDE sayde vnto Moses: Stretch out thine hande toward heauen, that it be so darcke in the londe of Egypte, y^e it maye be felt. And Moses stretched out his hande toward heauen, thē was there a thicke darcknesse in all the londe of Egypte thre dayes, so y^e in thre dayes no mā

* Psa. 104. d
Sap. 16. b
Iocel. 1. a
Apo. 9. a

Sap. 17. a

The ij. boke of Moses.

same another, nor rose vp from þe place where he was. But wth the childre of Israel there was light in their dwellinges. Then Pharaos called for Moses, & sayde: Go yo^r waye & serue the LORDE: onely leaue yo^r shepe & yo^r oxen here: let yo^r childre go wth you also. Moses sayde: Thou must geue vs offringes and brient offerynges, that we maye do sacrifice vnto the LORDE o^r God. Oure catell shal go wth vs, and there shal not one hooft be left behynde: for we must take therof for the seruyce of the LORDE o^r God. Moreover we knowe not wherewithall we shal serue þe LORDE, tyll we come thither. But the LORDE hardened Pharaos hert, & he wolde not let them go. And Pharaos sayde vnto him: Get the hence fro me, & bewarre, that thou come nomore in my sight: for loke what daie so ever thou comest in my sight, thou shalt dye. Moses answered: Euē as thou hast sayde, I wil come nomore in thy sight. The XI. Chapter.

AND the LORDE sayde vnto Moses: I wil yet brynge a plage vpon pharaos and Egip^t: after þe shal he let you go from hence, & shal not onely let all go, but also dryue you hence. Therefore saye now vnto the people, & euery man borrowe of his neighbour, & euery woman of his neighbouresse, Jewels of syluer & golde: for the LORDE shal geue the people fauour in the sight of þe Egipcians. And Moses was a very greates man in the lande of Egip^t, in y^e sight of Pharaos seruauntes, & in the sight of the people.

AND Moses sayde: Thus sayeth the LORDE: At mydnight wil I go out in the lande of Egip^t, & all þe first borne in the lande of Egip^t shal dye: from Pharaos first sonne (þe sitteth vpon his seate) vnto the first sonne of the mayde seruaunte which is behynde y^e myll: & all the first borne amonge the catell: & there shal be a greates crie in all the lande of Egip^t, sech as neuer was, ner shal be. But amonge all the childre of Israel there shal not a dogge quatch wth his tonge, from men vnto catell, & ye maye knowe, how y^e the LORDE hath put a differēce betwixte Egip^t & Israel. The shal all these thy seruauntes come downe vnto me, & sal at my fote, & saye: Get the out, thou & all the people that are vnder the. After that wyl I departe. And he wote fro Pharaos wth a wroth full displeasure. The LORDE saide vnto Moses: Pharaos herkeneth not vnto you, & many wōders maye be done in y^e lāde of Egip^t. And Moses & Aaron dyd all these wōders before Pharaos: but y^e LORDE hardened his hert, & he wolde not let y^e childre of Israel go out of his lande.

The xij. Chap. Ho. xxviij.

The XII. Chapter.

THE LORDE sayde vnto Moses & Aaron in the lande of Egip^t: This moneth shal be with you þe first moneth & at it ye shal begynne the monethes of the yeare. Speake ye vnto all the congregacion of Israel, & saye: Vpon þe tenth daie of this moneth let enery one take a lābe (or a lādd) where a housholder is, to euery house a lābe. But yf the housholde be to few for a lambe, the let him & his neghbō^r & is next vnto his house, take it acordinge to the nombre of y^e soules, and counte to the lambe, what enery man maye eate. But it shal be a lambe without blemish, a male, & of a yeare olde. From amonge the lambes & goates shal ye take it.

And ye shal kepe it vnto þe fourtene daies of the moneth. And euery man of the congregacion of Israel shal slaye it aboute the eueninge. And they shal take of his bloude, and stryke it on both the syde postes of the doore, and on the vpper doore post of the house, that they eate it in. And so shal they eate flesh & same night, roasted at the fyre, & vnlouended bried, and shal eate it with sowe sawse. Ye shal not eate it rawe, ner sodden with water, but onely roasted at the fyre, his heade wth his fete and pertenaunce. And ye shal leaue nothyng of it ouer vntyll the mornynge: but yf eny thinge be left ouer vntyll the mornynge, ye shal burne it with fyre.



Of this maner shal ye eate it: Ye shal be girded aboute youre loynes, and haue youre shues vpon youre fete, and staves in yō handes, and ye shal eate it with haist: for it is þe LORDES passeouer. For in the same night wil I go thorow the lande of Egip^t, & smyte all the first borne in the lande of Egip^t, from men vnto catell, & vpon all the goddes of Egip^t wyl I do execucion. Euen I the LORDE. And the bloude shal be youre token, vpon the houses wherin ye are: & whan I se the bloude, I maye passe ouer, and that the plage happen not vnto you, to destroye you, whan I smyte the lande of Egip^t.

The ij. boke of Moses.

The xij. Chap.

Exo. 23. b
and 24. c

C And this daye shall ye haue for a remembrance, and ye shall kepe it holy for a feast vnto the LORDE, ye & all youre posterities, for a perpetuall custome. Seuen dayes shall ye eate unleuended bled: namely, vpon the first daie shal ye leaue of with leuended bled in youre houses. Who so euer eateth leuended bled from the first daye vnto & seuenth that soule shal be roted out from Israel. The first daye shall be called holy amonge you, and the seuenth also. No maner of worke shall ye do therein, saue what belongeth to the meate for all maner of soules, that onely maye ye do for you. And kepe you to leuended bled.

Leuit. 23. a
Nu. 28. c

For euen vpon that same daye wil I brynge youre armies out of the londe of Egypte, therfore shall ye and all youre posterities kepe this daye for a perpetuall custome. Vpon the fourtene daye of the first moneth, at euen, shall ye eate unleuended bled, vnto the one and twentye daye of the moneth, at euen: so that there be no leuended bled founde in youre houses seuen dayes. For who so euer eateth leuended bled, that soule shal be roted out from the congregacion of Israel, whether it be a stranger or borne in the londe. Therfore eate no leuended bled, but onely unleuended bled in all youre dwellynges.

D And Moses called all the Elders of Israel, and sayde vnto them: Chose out, and take to enery housholde a shepe, and kylle passeouer vnto the LORDE: and take a bunch of ysope, and dyppe it in the bloude in the basen, and stryke it vpon the vpperposte and vpon the two syde postes, and none of you go out at the dore of his house vntyll & mornynge, for the LORDE wyll go aboute and plage the Egyptians. And whan he seyth the bloude vpon the vpperposte, and vpon the two syde postes, he wyl passe ouer by the dore, and not suffre the destroyer to come in to youre houses to plage. Therfore kepe this custome for the and thy children for euer.

* Ios. 4. d

And whan ye be come into & londe that the LORDE shal geue you, (as he hath sayde) then kepe this seruyce. And whan youre children saye vnto you: What seruyce is this, that ye haue? Ye shal saye: It is the sacrifice of the LORDES passeouer, which passed ouer by the children of Israel in Egypte, whan he plagued the Egyptians, and saued oure houses. Then the people bowed themselves, and worshipped. And the children of Israel wente and dyd, as the LORDE had

commaunded Moses and Aaron.

And at mydnight the LORDE smote all the firstborne in the lande of Egypte: from Pharaos first sonne (which sat vpon his seate) vntyll the first sonne of the presoner that was in the preson, and all the firstborne of the catell. Then Pharaos arose & same night, and all his seruantes, and all the Egyptians, & there was a greate crye in Egypte: for there was no house wherein there was not one deed.

And he called for Moses and Aaron in & night, and sayde: Get you vp, and departe out from my people, ye and the children of Israel: go youre waye, and serue the LORDE, as ye haue sayde: and take youre shepe and youre oxen with you, * as ye haue sayde, and departe, and blesse me also. And the Egyptians were scarce vpon the people, to dryue them haistely out of the londe, for they said: we are all but deed.

And the people toke the rawe dowe, before it was leuended (for their soode) bounde in their clothes vpon their shulders. And the children of Israel had done * & Moses sayde, and borrowed Jewels of syluer and golde, and clothes of the Egyptians: the LORDE also had geuen the people fauoure in the sight of the Egyptians, that they lent them, and so they spoyled the Egyptians.

Thus & children of Israel: & the their iourney from Raamses to Suchoth, * sixe hundred thousande men of fore, besyde childre. There wente with them also moch comen people, and shepe, and oxen, and exceedinge many catell.

And of the rawe dowe that they broughte out of Egypte, they baked unleuended cakes: for it was not leuended, in so moch as they were thrust out of Egypte, and coude not tarry: neither had they prepared them eny other meate.

The tyme & the children of Israel dwelle in Egypte, is foure hondredth and thirtie yeres. Whan the same were ended, the whole hoost of the LORDE wente out of the londe of Egypte in one daye. Therfore shall this night be kepte vnto the LORDE, because he brought them out of the londe of Egypte: And the children of Israel shall kepe it vnto the LORDE, they and their posterities.

And the LORDE sayde vnto Moses and Aaron: This is the maner of the keepynge of passeouer. There shal no stranger eate of it. But who so is a bought seruant let him be circumcysed, & then eate therof. A straun-

Exo. 11. b
Psal. 77. c
and 114. c
Sap. 18. 6

1. Reg. 6. b

* Exo. 10. f

* Exo. 3. e
and 11. a

* Num. 33. a
Hebr. 11. e
* Nu. 11. 6

The ii. boke of Moses.

ger and an hyred seruante shal not eate of it. In one house shal it be eate. Ye shal cary none of his flesh out of the house, and ye shal not breake a bone of him. The whole congregation of Israel shal do it.

But yf there dwel a straunger with the, & wil holde Passeouer vnto the LORDE, let him circuncyse euery one that is male, and then let him first come, and do it, and be as one that is borne in the londe: for there shal no vncircumcysed eate therof. One maner of lawe be vnto him & is borne in the londe, & vnto the strainger & dwelleth amōge you. And all the childre of Israel dyd as the LORDE commaunded Moses & Aaron. So vpon one daye the LORDE brought the childre of Israel out of the lode of Egypte with their armyes.

The XIII. Chapter.

AND the LORDE spake vnto Moses, & saide: Sanctifie vnto me euery firstborne, & breake all maner of Matrices amonge the childre of Israel, both of men & catell: for they are myne. Then saide Moses vnto & people: Thinke vpon this daye, in the which ye are gone out of Egypte from the house of bondage, how & the LORDE brought you out fro thence with a mightie hande. Therefore shall ye eate no sowerdowe. This daye are ye gone out, euē in & moneth of Abib.

Now whā the LORDE hath brought & in to & lande of & Cananites, Hethites, Amorites, & Kenites & Jebusites, which he sware vnto & fathers to geue & (enen a londe that floweth with mylke & hony) then shalt thou kepe & seruyce in this moneth. Seuen dayes shalt thou eate vnlouended bried, & vpon the seuenth daye is the LORDES feast: therefore shalt thou eate vnlouended bried seuen dayes, that there be no sowerdowe, ner sowed bried sene in all thy quarters.

B And thou shalt tell thy sonne at the same tyme, & saye: Because of that, which the LORDE dyd for me, whan I departed out of Egypte. Therefore shalt it be a signe vnto & in thine hande, and a token of remembraunce before thine eyes, that the lawe of the LORDE maye be in thy mouth, how that the LORDE brought the out of Egypte with a mightie hande: Therefore kepe this maner yearly in his tyme.

Whan the LORDE now hath brought & into & lande of the Cananites (as he hath sworne vnto the and thy fathers) and hath geuen it the, then shalt thou sunder out vnto the LORDE all that breaketh the Matrice, and firstborne amonge thy catell,

The xiiij. Chap. Fo. xxix.

such as is male. The firstborne of the Asses shalt thou bye out with a shepe: but yf thou redeme it not, then breake his neck. All the firstborne of men amonge thy children shalt thou redeme.

And whan thy childe axeth the to daie or to morow: What is this? Thou shalt saye vnto him: The LORDE brought vs out of Egypte from the house of bondage with a mightie hande: for whan Pharaos was loth to let vs go, the LORDE slew all the firstborne in the lande of Egypte, from the firstborne of men vnto & firstborne of the catell: therefore offer I vnto the LORDE all that breaketh & Matrice, beyng a male, and & firstborne of my children I redeme. And this shal be a signe vnto the in thine hande, and a token to thinke vpon before thine eyes, how that the LORDE brought vs out of Egypte with a mightie hande.

Now whan Pharaos had let & people go, God led them not the waye thorow the lode of the Philistynes, which was & nexte: for he thoughte: The people might repēt, whā they se warre, and so turne in agayne into Egypte. Therefore led he the people aboute, euē the waye thorow the wyldernes by & reed see. And the childre of Israel wente harnessed out of the londe of Egypte. And Moses toke Josephs bones with him, for he toke an ooth of the childre of Israel, and sayde: God wyll surely vyset you, therefore cary awaye my bones with you from hence.

So they toke their iourney fro Suchoth, & pitched their tentes in Ethā in & edge of the wyldernes. And the LORDE wete before the by daye in a piler of a cloude, to lede the & right waye: and by night in a piler of fyre, that he might shewe the light to walke both by daie and night. The piler of the cloude departed neuer from the people by daye, and the piler of fyre departed not from the by night.

The XIII. Chapter.

AND the LORDE spake vnto Moses, and sayde: Speake vnto the childre of Israel, and byd them that they turne aboute, & pitch their tentes before the valley of Syroth, betwixte Migdol & the see toward Baal Zephō, and there pitch & tentes right ouer by the see. For Pharaos shall saye of the childre of Israel: They can not tell how to get out of the londe, the wyldernes hath shut them in. And I wyll harden his hert, & he shal folowe after them, & I wil get me honoure vpon Pharaos, and vpon all his power. And & Egipcians shal knowe, & I am

*Nu. 9. b
[oh. 19. d

Exo. 22. d
and 24. c
Num. 8. c
1. Re. 1. d
Luc. 2. d

Exo. 23. c
11. G. 11. a
*Ge. 15. d
Exod. 3. d

*Ge. 50. d
Iosu. 24. f

Nu. 14. b
Necm. 9. c
1. Cor. 10. a
Esaie 4. b

Num. 31. b

Gen. 15. d

The ii. booke of Moses.

The xiiij. Chap.

the LORDE. And they dyd so.

B And whan it was tolde þe kyng of Egipte, þe þe people fled, his hert z his seruantes were turned agaynst þe people, z saide: Why haue we done this, that we haue let Israel go, þe they shulde not serue vs? And he bounde his charettes fast, and toke his people to him, and toke six hundred chosen charettes, and the other charettes besyde that were in Egipte, and the captaines ouer all his: for the LORDE hardened þe hert of pharaos kyng of Egipte, that he folowed after the children of Israel. And the children of Israel wente out with an hie hande.

C And the Egipcians folowed after the, z overtokethem where they had pitched by þe see: with horses and charettes, and horsemē, and with his power, in the valley of Syzath towarde Baal Zephon. And whan pharaos came nye them, the children of Israel lift vp their eyes, and beholde, þe Egipcians wente behinde the, and they were sore afayed, and tried vnto the LORDE.

And sayde vnto Moses: Were there no is in Egipte, þe thou hast brought vs to dye in the wyldernes? Wherefore haue you done this vnto vs, that thou hast brought vs out of Egipte? Is not this it, that thou hast brought vs into the in Egipte? Leauē of, z let the Egipcians: for it were better for me the Egipcians, then to dye in the wyldernes? Moses sayde vnto the people: feare you not, stande styll, and beholde what a saluacion the LORDE shall shewe vnto you this daye: for these Egipcians whom ye se this daye, shall ye neuer se more for ever: the LORDE shall fight for you, onely quyetē your selues.

D The LORDE sayde vnto Moses: Wherefore criest thou vnto me? Speake vnto þe children of Israel, þe they go forwarde. But lift thou vp þe staff, z stretch out thine hande ouer þe see, z parte it asunder, þe the children of Israel maye go in thorow þe myddest of it vpon the drye grounde. Beholde, I wyll harden þe hert of the Egipcians, þe they shall folowe after you. Thus wyl I get me honoure vpon pharaos, z vpon all his power, vpon his charettes and horismen: and the Egipcians shall knowe, that I am þe LORDE, whan I haue gotten me hono vpon pharaos, vpon his charettes, and vpon his horismen.

Then the angell of God þe wente before the armies of Israel, remoued, and gat him behynde them: and the cloudy piler remoued also from before them, and stode behinde the and came betwixte the armies of the Egip-

cians and the armies of Israel. It was a darcke cloude, and gaue light that night, so that all the night longe these and they coude not come together.



Whā Moses now stretched forth his hande ouer þe see, the LORDE caused it to passe awaye thorow a mightie eastwynde all that night, and made the see drye, and þe water dryed it self a sinder. And the children of Israel wente in thorow the myddest of þe see vpon the drye grounde: and þe water was vnto them as a wall, vpon their right hande z vpon their lefte. And þe Egipcians folowed, z wente in after the, all pharaos horses, z charettes, z horismē, euē into þe myddest of þe see.

Now whan the morninge watch came, the LORDE looked vpon the armies of the Egipcians out the piler of fire and þe cloude, z troubled their armies, and smote the wheles from their charettes, z ouerthrew them to a storme. Then sayde the Egipcians: Let vs flye from Israel, the LORDE fighteth for the agaynst the Egipcians.

But þe LORDE saide vnto Moses: Stretch out thine hande ouer the see, that þe water maye come agayne vpon the Egipcians, vpon their charettes, and horismen. Then Moses stretched out his hande ouer the see, and the see came agayne before daye in his course and strength, and the Egipcians fled agaynst it. Thus the LORDE ouerthrew them in the myddest of the see, so that the water came agayne, and couered þe charettes and horismen, and all pharaos power which folowed after them in to the see, so that there remayned not one of them. But the children of Israel wente drye thorow þe myddest of the see, and the water was vnto them as a wall vpon their right hande and vpon their lefte.

Thus the LORDE deliuered Israel in þe daye from the hande of the Egipcians. And they sawe the Egipcians deed vpon þe see syde, and the greate hande þe the LORDE had shewed vpon the Egipcians. And þe people

Neem. 9. b

Iosu. 2. b
and 4. d
Iudith. 5. c
Psal. 77. b

Iudith. 9. a

Deus. 4. d

Sap. 10. d

Esa. 11. f

1. Ma. 4. a

The ij. boke of Moses.

feared & LORDE, and beleued him, and his seruaunt Moses.

The XV. Chapter.

A Then sange Moses and the childre of Israel this songe vnto the LORDE, and sayde:

Exod. 15. c

I will synge vnto & LORDE, for he hath done gloriously, horse & charet hath he ouerthrowne in the see.

Psal. 117. b

Esa. 12. a

The LORDE is my strength, and my songe, and is become my saluacion.

This is my God, I wil magnifie him: he is my fathers God, I wil exalte him.

The LORDE is the right man of warre, LORDE is his name. The charrettes of pharao & his power, hath he cast in to the see.

His chossen captaynes are drowned in the reed see, & depe hath couered them: they fell to the grounde as a stone.

Thy right hande (O LORDE) is glorious in power: thy right hande (O LORDE) hath smytten the enemies.

And with thy greate glory thou hast destroyed thine aduersaries: thou sentest out & wrath, & it consumed them, euen as stobbe.

In the breth of thy wrath the waters fell together, the floudes wente vpon a heape: The depes plomped together in & myddest of the see.

B The enemye thought: I will folowe vpon them, and ouertake them, and deuoyde & spoyle, and coole my mynde vpon them.

I wil drawe out my swerde, and my hande shal destroye them.

Thou blewest with thy wynde, the see cornered them, and they sancke downe as leed in the mightie waters.

LORDE, who is like vnto the amonge & goddes: Who is so glorious in holynes, fear full, laudable, and doinge wonders?

Whan thou stretchedest out & right hande, the earth swallowed them vp.

Thou of & very mercy hast led this people, whom thou hast deliuered, and with & strength thou hast brought them vnto the dwellynge of thy Sanctuary.

Whan & nations herde this, they raged, sorowe came vpon the philistynes.

Then were & prynces of Edom afrayed, tremblynge came vpo & mightie of Moab, all the indwellers of Canaan waxed saynte harred.

C Let feare and drede fall vpon them thorow thy greate arme, that they maye be as styll as a stone, tyll thy people (O LORDE) be gone thorow, tyll & people whom thou hast gotten, be gone thorow.

The xvi. Chap. Ho. xxx.

Bynge them in, and plante them vpon the mountayne of thy enheritaunce, vnto & place that thou hast made for thyne owne dwellynge: euen to & temple (O LORDE) which thy handes haue prepared.

The LORDE shal be kynge for ever & ever. For pharao wente in to the see with hoises, and charrettes, and hoismen, and the LORDE made the see fall agayne vpon them.

But the children of Israel wete drye thorow the myddest of the see.

And Miriam the prophetisse, Aarons sister, toke a tymbiell in hir hande, and all the women folowed out after her with timbriels in a daunse. And Miriam sange before the: O let vs synge vnto the LORDE, for he hath done gloriously, man and horse hath he ouerthrowne in the see.

Exod. 15. a

Moses caused the children of Israel to be parte out from the reed see, vnto the wyldernes of Sur, & they wente thre dayes in & wil dernes, & they founde no water. Then came they to Marath, but they coude not drinke & water for bytternes, for it was very bytter. Therfore was it called Marah, (& is bytternes.) Then & people murmured against Moses, & sayde: What shal we drynke? And Moses cried vnto & LORDE, which shewed him a tre: this he put in & water, the was it swete.

Num. 33. b

Iudith. 5. d
Eccli. 3. a
4. Re. 4. f

There he made the a statute, and a lawe, and tempted them, and sayde: If thou wylt herken vnto the voyce of & LORDE & God, & do that which is right in his sighte, and geue eare vnto his commaundementes, & kepe all his statutes, then wyl I laye vpon & none of the sickneses, that I layed vpon Egippte, for I am the LORDE thy surgione.

Deut. 28. f

The XVI. Chapter.

A And they came vnto Elim, where there were twelue welles of water, and seuentie palme trees, and there they pitched by & water syde. From Elim they toke their iourney, and the whole congregacion of the children of Israel came in to the wyldernes of Sin (which lyeth betwene Elim and Sinai) vpon the systene daye of the seconde moneth, after that they were departed out of the londe of Egippte. And & whole multitude of the children of Israel murmured agaynst Moses and Aaron in & wil dernes, and saide vnto them: Wolde God we had dyed in the londe of Egippte by the hande of the LORDE, whan we sat by & flesh pottes, and had bried ynough to eate: for ye haue brought vs out in to this wyldernes, to cause this whole multitude dye of hunger.

Num. 11. a

The sayde & LORDE vnto Moses: beholde

The ij. booke of Moses.

The xiii. Chap.

I wyl rayne you bried from heauen, and let the people go out, and gather daylie, what they nede, that I maye proue whether they walke in my lawe or not. But vpon the sixte daye they shal prepare the selues, that they maye brynge in twyse as moch as they gather daylie.

B Moses and Aaron saide vnto all the children of Israel: At euen ye shall knowe, that the LORDE hath brought you out of the lōde of Egypte, and in the mornynge shall ye see the glory of the LORDE: for he hath herde youre grudgings agaynst the LORDE. For what are we, that ye grudge agaynst vs?

Nu. m. ii. d

Moses sayde morouer: At euen shall the LORDE geue you flesh to eate, and in the mornynge bried ynough: because ꝑ LORDE hath herde youre grudgings, that ye haue gruded agaynst him. For what are we? Your murmuringe is not agaynst vs, but against the LORDE. And Moses sayde vnto Aaron: Speake vnto the whole multitude of ꝑ children of Israel: Come forth before the LORDE, for he hath herde youre murmurings.

C And whyle Aaron spaketh thus vnto the whole congegacion of the childre of Israel, they turned them toward the wyldernes: and beholde, the glory of the LORDE appeared in a cloude, and the LORDE sayde vnto Moses: I haue herde the murmuringe of ꝑ children of Israel. Tell them: At euen shall ye haue flesh to eate, and in the mornynge shal ye be fylled with bried, ⁊ ye shall knowe, that I am the LORDE youre God.

And at euen the quayles came vp, and couered the tentes: and in the mornynge the dew laye rounde aboute the tentes. And whan the dew was fallē, beholde, there laye a thinge in the wyldernes, thyme and small, as the hore frost vpon the grounde.



D And whan the children of Israel sawe it, they saide one to another: This is Ma. For they wist not what it was. But Moses sayde vnto them: It is the bried that ꝑ LORDE hath geue you to eate. This is it that ꝑ LOR

Some
reader:
* What
is this?

DE hath commaunded: Every one gather for himself as moch as he eateth, and take a Gomer for every heade, accordinge to the nombre of the soules in his tente.

And the childre of Israel dyd so, and gathered some more, some lesse. But whan it was measured out with ꝑ Gomer, he that gathered moch, had not the more: and he ꝑ gathered litle, wanted nothinge, but every one gathered for himself, as moch as he ate. And Moses sayde vnto them: Let nomā leaue ought therof vntyll the mornynge. But they harkened not vnto Moses. And some left of it vntill the morninge. Then waxed it full of wormes and stanke. And Moses was angrie at them.

2. Cor. a. b

And every mornynge they gathered for them selues, as moch as every one ate: but as soone as it was whore of the Sonne, it melted awaye. And vpon the sixte daye they gathered twyse as moch of bried, two Gomers for one. And all the rulers of the congregaciō came in, and tolde Moses. And he sayde vnto them: This is it, that the LORDE hath sayde: Tomorrow is the Sabbath of the holy rest of the LORDE: loke what ye wil take, that bake and what ye wyll seeth, that seeth and that remayneth ouer, let it remayne, ꝑ it maye be kepte vntyll the mornynge. And they let it remayne tyll the morow, as Moses commaunded. Then stanke it not, neither was there eny worme therein. The sayde Moses: Eate that to daye, for to daye is ꝑ Sabbath of the LORDE, to daye shal ye fynde none in the felde. Sixe dayes shal ye gather it, but the seuenth daye is the Sabbath, wher in there shal be none.

12

But vpon the seuenth daye there wente out some of the people to gather, and founde nothinge. Then sayde ꝑ LORDE vnto Moses: How longe refuse ye to kepe my commaundementes and lawes? Beholde, ꝑ LORDE hath geuen you the Sabbath, therfore vpon the sixte daye he geueth you bried for two dayes: therfore let every man now byde at home, and nomā go forth of his place vpon the seuenth daye.

Eze. 10. 1

So the people rested vpo ꝑ seuenth daye. And the house of Israel called it Man, and it was like Coriander sede, and whyte, ⁊ had a taist like symnels with hony.

Num. ii. l

And Moses sayde: This is it that ꝑ LORDE hath commaunded: Fill a Gomer therof to be kepte for youre ꝑterities, ꝑ they maye see the bried, wherwith I fed you, whan I brought you out of ꝑ lande of Egypte. And Moses sayde vnto Aaron: Take a cruse, and

The .iiij. booke of Moses.

Heb. 9. a put a Geniſſe full of Man therein, and laye it vp before the LORDE, to be kepte for you re poſterities, as the LORDE commaunded Moſes. So Aaron layed it vp there for a teſ timony to be kepte.

Iudic. 5. d
Neem. 9. d
Iofu. 5. c And the children of Iſrael ate man four-tye yeares, tyll they came vnto a lande, whe- re people dwelt: euen vntyll they came to y borders of the lande of Canaan ate they Man. A Gomer is the tenth parte of an Ephah.

The XVII. Chapter.

Nu. 21. b
Nu. 20. a
Iudic. 7. d **A**ld the whole multitude of the chil- dien of Iſrael wete on their iourneys out of the wyldernes of Sin (as the LORDE comaunded the) and pitched in Raphi- dim. Then had the people no water to dryn- ke. And they chode w Moſes, and ſayde: Gene vs water, y we maye drynke. Moſes ſayde vnto the: Why chyd ye me? Wherefore tēp- te ye y LORDE? But whan the people thyrſ- ted there for water, they murmured agaynſt Moſes, and ſayde: Wherefore haſt thou cauſed vs to come out of Egipte: to let vs, oure chil- dien, and oure catell dye of hunger?

B Moſes cried vnto the LORDE, and ſayde: What ſhal I do w this people? They are all moſt ready to ſtone me. The LORDE ſaide vn- to him: Go before the people, and take ſome of the elders of Iſrael with y, and take in thi- ne hande thy ſtaff, wherewith thou ſmoteſt the water, and go thy waye: Beholde, I wyl ſtonde there before the vpon a rock in Zo- reb, there ſhalt thou ſmyte the rocke, ſo ſhall there water runne out, that the people maye drynke. Moſes dyd ſo before the elders of Iſrael. Then was that place called Maſſa Meriba, becauſe of the chydinge of the chil- dien of Iſrael, and becauſe they tempted y LORDE, and ſayde: Is the LORDE amonge vs, or not?



C Then came Amalek, and fought agaynſt Iſrael in Raphidim. And Moſes ſayde vn- to Joſua: Choſe vs out men, go out, and fight agaynſt Amalek, tomorrow wil I ſtode vpō

The xviij. Chap. Ho. xxxi.

the toppe of the hyll, and haue y ſtaff of God in my hande. And Joſua dyd as Moſes ba- de him, and fought agaynſt Amalek. Moſes and Aaron and Hur wente vp to y toppe of the hyll. And whā Moſes helde vp his hāde, Iſ- rael had the victory: but whan he let downe his hande, Amalek had the victory.

But Moſes hādes were heuy, therfore to- ke they a ſtone, and layed it vnder him, that he might ſyt vpon it. And Aaron and Hur ſtayed vp his hādes, the one vpon the one ſyde, and the other vpon y other ſyde. So his handes were ſtedfaſt vnto y Sonne wente downe. And Joſua diſcomfited Amalek, and his people thorow the edge of the ſwerde.

And y LORDE ſayde vnto Moſes: Wryte this for a remēbrance in a booke, and comytte it vnto y eares of Joſua: for I wyl rote out Amalek from vnder heauen, ſo that he ſhall nomore be remembred. And Moſes buylded an altare vnto the LORDE, and called it: y The LORDE ſſi, for he ſayde: The bat- tayll of the LORDE ſhal be agaynſt Ama- lek thorow an hande vnder the defence of God from childe to childes childe.

The XVIII. Chapter.

Ald whan Jethro y preſt in Madian Moſes father in lawe herde of all y God had done w Moſes and his people of Iſrael, how y the LORDE had brought Iſrael out of Egipte, he toke Zippora Moſes wife, whom he had ſent backe, with her two ſonnes. The one was called Gerson, for he ſai- de: I am become a ſtraunger in a ſtraunge londe. And the other was called Eliaſer, for he ſayde: The God of my fathers hath bene my helpe, and hath deliuered me from pha- raos ſwerde.

Now whā Jethro Moſes father in lawe, and his ſonnes and his wife came vnto him in the wyldernes by the mount of God whe- re he had pitched his tent, he ſent worde vn- to Moſes: J Jethro thy father in lawe am come vnto the, and y wife and both hir chil- dien with her. Then wente Moſes forth to mete him, and dyd obeysaunce vnto him, and kyſſed him. And whan they had ſaluted ech other, they wente in to the tente.

Then Moſes tolde his father in lawe all that the LORDE had done vnto pharao and the Egiptians for Iſraels ſake, and all the trauayle that had happened them by y waye, and how the LORDE had deliuered them. Jethro reioysed ouer all y good that the LORDE had done for Iſrael, y he had deliuered them from the hāde of the Egi- ptians. And Jethro ſayde: Praiſed be the

Iudic. 4. c

*Nu. 24. d
1. Re. 15. a

*that is
The 100
or is he
that lif-
teth me
vp.

Exod. 2. d

B

The ij. booke of Moses.

LORDE, which hath deliuered you from the hande of the Egipcians and of Pharaoh, (and) that knoweth how to deliuer his people from the Egipcians hande. Now I knowe, that the LORDE is greater then all goddes, because they dealt proudly with them. And Jethro toke biento offeringes, and offered vnto God. Then came Aaron and all the elders of Israel to eate bried with Moses father in lawe before God.

C On the next morow sat Moses to iudge the people, and the people stode rounde aboute Moses from the mornynge vntyll y even. But when his father in lawe sawe all that he dyd with the people, he sayde: What is this, that thou doest with the people? Wherefore syttest thou alone, and all the people stonde rounde aboute from the mornynge vntyll the euen? Moses answered him: The people come to me, and are counsell at God: for when they haue any thinge to do, they come vnto me, that I maye iudge betwixte every one and his neyghbonre, and shewe them the statutes of God, and his lawes.

His father in lawe sayde vnto him: It is not well that thou doest. Thou weeriest thy self, and the people that is with the. This busynesse is to sore for the, thou canst not perfourme it alone. But hearken vnto my voyce, I will geue thee counsell, and God shall be with the. Be thou vnto the people to Godwarde, and brynge the causes before God, and prouide them with statutes and lawes, that thou mayest shewe them the waie wherein they shulde walke, and the workes that they shulde do.

D But loke out amonge all the people, for honest men, that feare God, such as are true, and hate couetousnes: make these rulers ouer them, some ouer thousandes, ouer hundredes, ouer fiftie, and ouer ten, that they maye allwaye iudge the people. But where there is any greate matter, that they brynge the same vnto the, and iudge the small causes them selues: so shall it be lighter for the, yf they beare the burthen with the. If thou shalt do this, then mayest thou endure the thinge that God chargeth the withall, and all this people maye go peaceably vnto their place.

Num. 11. d Moses hearkened vnto the voyce of his father in lawe, and dyd all that he sayde. And he chose honest men out of all Israel, and made them heades ouer the people, some ouer thousandes, ouer hundredes, ouer fiftie, and ouer ten, that they might allwaye iudge the people. As for such causes as were

The xix. Chap.

herde, they brought them vnto Moses, and iudged the small matters them selues. So Moses let his father in lawe departe into his owne londe.

The XIX. Chapter.

In the thirde moneth after that the children of Israel were gone out of the londe of Egypte, they came the same daye into the wyldernes of Sinai (for they were departed from Raphidim, and wolde into the wyldernes of Sinai) and there they pitched in the wyldernes ouer against the mounte. And Moses wente vp vnto God.

And the LORDE called vnto him out of the mount, and sayde: Thus shalt thou saye vnto the house of Jacob, and tell the children of Israel: Ye haue sene what I haue done vnto the Egipcians, and how I haue borne you vpon Eagles wynges, and brought you vnto my self. If ye wyll hearken now vnto my voyce, and keepe my couenaunt, ye shall be myne owne before all people: for the whole earth is myne: and ye shall be vnto me a priestly kingdome, and an holy people. These are the wordes that thou shalt saye vnto the children of Israel.

Moses came and called for the elders of the people, and layed before them all these wordes, that the LORDE had commaunded. And all the people answered together, and sayde: * All that the LORDE hath sayde, wyll we do.

And Moses tolde the wordes of the people vnto the LORDE agayne. And the LORDE sayde vnto Moses: Beholde, I wyll come vnto the in a thicke cloude, that the people maye heare my wordes, which I speake vnto the, and beleue the for euer. And Moses shewed the wordes of the people vnto the LORDE.

The LORDE sayde vnto Moses: Go vnto the people, and sanctifie them to daye and to morow, yf they maye wash their clothes, and be ready agaynst the thirde daye: for vpon the thirde daye shall the LORDE come downe vpon mount Sinai before all the people. And set markes rounde aboute the people, and saye vnto them: Bewarre, that ye go not vp in to y meunt, ner touch y border of it. * For who so euer toucheth y meunt, shal dye y death. There shal no hande touch it, but he shal either be stoned, or shet therow: whether it be bestor man, it shal not lyue. When the horne cleareth, then shal they come vp vnto the mounte.

The .ii. boke of Moscs.

E Moses wente downe from the mount vnto the people, and sanctified them. And they wasshed their clothes. And he sayde vnto them: Be ready agaynst the thirde daye, and no man come at his wife.



Deut. 4. b Now whan the thirde daye came (and it was early) it beganne to thonder and lighten, and there was a thicke cloude vpon the mount, and a noyse of a trompet excedinge mightie. And the people that were in the tentes, were afrayde. And Moses brought the people out of the tentes to mete wth God, and they stode vnder the mount.

But all mount Sinai smoked, because γ LORDE came downe vpo it with fyre. And the smoke therof wente vp as the smoke of a founace, so that the whole mount was excedinge terrible. And the noyse of the trompet wete out, and was mightie. Moses spake, γ God answered him loude. Now whan the LORDE was come downe vpon mount Sinai, euen vpon the toppe of it, he called Moses vp vnto γ toppe of the mount. And Moses wente vp.

D Then sayde the LORDE vnto him: Go downe, and charge the people, γ they preasse not vnto the LORDE to se him, and so many of them perishe. The rulers also that come nye vnto γ LORDE, shal sanctifie themselves, lest the LORDE smyte the. But Moses sayde vnto the LORDE: The people can not come vp vpon mount Sinai, for thou hast charged vs, γ sayde: Set markes aboute the mount, and sanctifie it.

The LORDE sayde vnto him: Go thy waye, get γ downe. Thou and Aaron with the shalt come vp: but the rulers and γ people shal not preasse to come vp vnto γ LORDE, lest he smyte the. And Moses wente downe to the people, and tolde them.

The XX. Chapter.

Deut. 5. a **A**nd the LORDE spake all these wordes, and sayde: I am the LORDE thy

The xx. Chap. Fo. xxxii.

God, which γ haue brought the out of the londe of Egypte from γ house of bondage. **Exo. 14. c**

Thou shalt haue none other Goddes in my sight. γ Thou shalt make the no grauen ymage ner eny symilitude, nether of it that is aboue in heauen, ner of it that is beneth vpon earth, ner of it that is in the water vnder the earth. Worshippe them not, and serue them not: for γ the LORDE thy God am a γ gelouse God, vysitinge γ synne of the fathers vpon the children, vnto γ thirde and fourth generacion, of them that hate me: And do mercye vpo many thousandes, that loue me, and kepe my commaundementes. **Deu. 4. e and 27. b**

Thou shalt not take the name of γ LORDE thy God in vayne. γ For the LORDE shal not holde him vngiltie, that taketh his name in vayne. **Naui. 1. a Exo. 34. a Deu. 7. b**

Remembre the Sabbath daie, that thou sanctifie it. Sixe dayes shalt thou labour and do all thy worke: But vpon the seuenth daye is the Sabbath of the LORDE thy God: thou shalt do no maner worke in it, nether thou, ner thy sonne, ner thy doughter, ner thy seruaunt, ner thy mayde, ner thy cattell, ner thy straunger that is within thy gates. For in sixe dayes the LORDE made heauen and earth, and the see, and all that ther in is, and rested vpon the seuenth daye: therefore the LORDE blessed the seuenth daye, γ halowed it. **Exo. 23. b 34. c. 35. a Eze. 20. b**

Honoure thy father and thy mother, that thou mayest lyue longe in the londe, which the LORDE thy God shal geue the. **Matt. 15. a Ephe. 6. a**

Thou shalt not kyll.

Thou shalt not breake wedlocke.

Thou shalt not steale.

Thou shalt beare no false wytnesse agaynst thy neghbour.

Thou shalt not lust after γ neghbour's house. **Ro. 7. b and. 13. b**

Thou shalt not lust after thy neghbour's wife, ner his seruaunt, ner his mayde, ner his oxe, ner his Assse, ner all that thy neghbour's hath

And all the people sawe the thonder and the lightenynge, and the noyse of the trompet, and how that the mountayne smoked, and were afrayed, and stacferd, γ stode as farre of, and sayde vnto Moses: γ Talke thou with vs, we wil heare: and let not God talke with vs, we might els dye. And Moses sayde vnto the people: Be not afrayed, for God is come to proue you, and that his feare maye be before youre eyes, γ ye synne not. **Deu. 18. e Heb. 12. e**

And the people stode as farre of. But Moses gat him into the darcke cloude, where in

The ij. booke of Moses.

God was. And the LORDE spake vnto him: Thus shalt thou saye vnto the children of Israel: Ye haue sene, that I haue talked w you from heauen: therfore shal ye make no-thinge with me: goddes of syluer and golde shal ye not make you.

Make me an altare of earth, wher vpon thou mayest offer y burntoffer ynges, z peac offer ynges, thy shepe and thine oren. For loke in what place so euer I make y remem- braunce of my name, there wil I come vnto the, and blesse the.

Deu. 27. a
Iosu. 8. g
1. Mac. 4. f

And yf thou wilt make me an altare of stone, thou shalt not make it of hewen stone: For yf thou list vp thy tole vpon it, thou shalt vnhalowe it. Morouer thou shalt not go vp vpon steppes vnto myne altare, that thy shame be not discovered before it.

The XXI. Chapter.

These are the lawes, that thou shalt laye before them. If thou bye a ser-uaunt that is an Hebrue, he shal ser-ue the sixe yeares, in the seventh yeare shall he go out fre and lowse. If he came alone, then shal he go out alone also: but yf he came married, then shall his wife go out with him. If his master haue geue him a wife, z she haue borne him sonnes or doughters, the shal the wife and y children be the masters, but he shall go out alone. Neuertheles yf the seruaunt saye: I loue my master, and my wife and children, I wil not go out fre: then let his master brynge him before the God- des, and holde him to the doore or post, and bore him thorow the eare with a borkin, and let him be his seruaunt for ever.

* Deu. 15. c

If a man sell his doughter to be an hand mayde, then shal she not go out as the men seruauntes. But yf she please not hir master, and he haue not married her, then shal he let her go fre: but to sell her vnto a straunge peo- ple he hath no auctorite, for so moch as he hath despysed her. If he promyse her vnto his sonne, then shal he do vnto her after the lawe of doughters. But yf he geue him and ther wife, then shall he mynyshe nothinge of hir foode, rayment, and dewtye of mariage. If he do not these thre, then shal she go out fre, and paye nothinge.

He that smyteth a man that he dye, shall dye the death. * If he haue not layed way- te for him, but God let him fall in his hande vnawares, then wil I appoynte the a pla- ce, where he shal slye vnto. But yf a man pre- sume vpon his neghboure, and slaye him with disceate, * then shalt thou take the si-

Leu. 14. d
Marth. 5. c
* Nu. 35. b
Deut. 19. a

* 1. Re. 1. g

The xxi. Chap.

me from myne altare, that he maye be slayne. Who so smyteth his father or mother, shall dye the death.

He that stealeth a man, and selleth him, so that he be founde by him, the same shall dye the death. Deu. 24.

* Who so curseth father and mother, shal dye the death. * If men stryue together and one smyte another with a stone, or with his fist, so that he dye not, but lyeth in bedd: If he ryse, and go forth vpon his staff, the shall he that smote him, be vngiltie: saue that he shal paye the losse of his tyme, and geue y money for healyngc him. * Deu. 21. and 27. c
Leu. 10. b
Pro. 20. c
Mar. 7. b

He that smyteth his seruaunt or mayde with a staff, that he dye vnder his handes, the same shall suffre vengeaunce therfore. But yf he endure a daye or two, then shall he suffre no vengeaunce therfore, for it is his money.

If men stryue, and hytt a woman with a childe, so that y frute departe from her, and no harme happen vnto her, then shall he be punished for money, as moch as the wo- mans husbände layeth to his charge, and he shall geue it, acordinge to the appoynte- ment of the dayes men. But yf there come harme vnto her there thorow, * then shal he paye soule for soule, eye for eye, toth for toth, hande for hande, fote for fote, burnyngc for burnyngc, wounde for wounde, strype for strype. * Deu. 19
Matt. 5. 4

If a man smyte his seruaunt or his may- de in the eye, and destroye it, he shal let them go fre and lowse for the eye sake. In like ma- ner yf he smyte out a tothe of his seruaunt or mayde, he shall let them go fre and lowse for the tothes sake.

* If an ore goire a man or a woman, that he dye, then shall that ore be stoned, and his flesh not eaten: so is the master of the ore vngiltie. But yf the ore haue bene vsed to push in tymes past, z it hath bene tolde his mas- ter, and he hath not kepte him, and besydes that slayeth a man or a woman, then shal y ore be stoned, and his master shal dye. But yf there be money set vpon him, then, loke what is put vpon him, that shall he geue, to deliuer his soule. Likewise shall he be deal- te withall, yf he goire a sonne or a dought- er. But yf he goire a seruaunt or a mayde, then shall he geue their master thirtie syluer Sycles: and the ore shal be stoned. * Gen. 9. 1

If a man open a well, or dygge a pytt, and couer it not, and there fall an ore orASSE therin, then shall the owner of the pytt ma- ke it good with money, and restore it vnto

The .ii. booke of Moses.

The xxij. Chap. Ho. xxxij.

his master: but the deed carcase shalbe his owne.

If one mans ore goire another, that he dye, then shall they sell the luyngge ore, and deuyde the money, and the deed carcase shal they deuyde also. But yf it be knowne, that the ore haue bene vsed to goire afore, then shal he paye his ore for the other, & the deed carcase shal be his owne.

The XXII. Chapter.

A If a man steale an ore or shepe, and slaye it, or sell it, he shall restore fyue oxen for an ore, and * foure shepe for a shepe.

Pro. 6. d
1. Re. 12. b

If a thefe be taken breakinge in, & vpon that he smytten that he dye, then shall not he that smote him, be giltye of his bloude. But yf the sonne be gone vp vpo him, then hath he committed manslaughter, and he shal dye.

A thefe shall make restitution. If he haue nothige, the let him be solde for his theft. But yf y theft be founde by him alyue (from the ore vnto the Assse or shepe) then shall he restore dubble.

If a man hurte a felde or vynyarde, so y he let his catell do harme in another mans felde, the same shall make restitution euen of the best of his owne felde and vynyarde.

1. Re. 14. c

* If a fyre come out, and take holde of y thornes, so that the sheeues be consumed, or the come that stondeyth yet vpon the felde, he that kyndled the fyre shall make restitution.

1. Mac. 3. c

B * If a man deliuer his neighbour money or vessels to kepe, and it be stollen from him out of his house: yf the thefe be founde, he shal restore dubble. But yf the thefe be not founde, then shal the good man of the house be brought before the * Goddes (and shal sweare) that he hath not put his hande vnto his neighbours good.

1. Psal. 81. a
1. Joh. 10. d

If one accuse another in eny maner of trespass, whether it be for ore, or Assse, or shepe, or rayment, what so euer it be that is lost: then shall both their causes come before the Goddes: Loke whom the Goddes condempne, the same shal restore dubble vnto his neighbour.

If a man deliuer vnto his neighbour an Assse, or ore or shepe, or eny maner of catell to kepe, and it dye, or be hurte, or dryuen awaye that no man se it, then shall there an ooth of the LORDE go betwene them, that he hath not put his hande vnto his neighbours good: and the owner of y good shal accepte it, so that the other shall not make

it good. If a thefe steale it from him, then shal he make restitucio vnto the owner thereof. But yf it be rauysht (of beastes) then shal he brynge recorde thereof, and not make it good.

If a man borowe ought of his neighbour, and it be hurte, or dye, so that the owner thereof be not by, then shall he make it good. But yf the owner thereof be by, then shal he not make it good, yf he hyred it for his money.

If a man begile a mayde, that is not yet spoused, and lye with her, the same shal geue her hir dowry, and take her to his wife. But yf hir father refuse to geue her vnto him, the shall he weyethere the money, accordinge to the dowry of virgins.

Gen. 24. a
Deu. 22. d

Thou shalt not suffre a witch to lyue. * Who so lyeth w a beest, shal dye the death. Who so offretth to eny goddes, saue vnto the LORDE onely, let him dye without redemption.

1. Re. 28. a
1. Deu. 27. c

Thou shalt not vere ner oppresse a stranger, for ye youre selues were strangers also in the londe of Egipte.

Leui. 19. g
Zach. 7. b

Ye shall trouble no wyddowe ner fatherlesse childe. If thou shalt trouble them, they shall crie vnto me, and I shall heare their crye: then shal my wrath waxe whore, so y I shal slei you with the swerde, and youre wyues shalbe wedowes, and youre children fatherlesse.

Iob 24. a

* If thou lende money vnto my people that is poore by the, thou shalt not behaue thyself as an vsurer vnto him, nether shalt thou oppresse him with vsury.

* Leui. 25. f
Deut. 23. c
Eze. 22. b

If thou take a garment of thy neighbour to pledge, thou shalt geue it him agayne before the Sonne go downe: for his rayment is his onely conerynge of his stynne: wherein he slepeth. But yf he shall crie vnto me, I wyll heare him: for I am mercifull.

D
Deu. 24. b

Thou shalt not speake euell of the Goddes, * and the ruler of thy people shal thou not blaspheme.

1. Re. 16. b
* Act. 23. a

Thy drie and moist frutes shalt thou not kepe backe. Thy first sonne shalt thou geue vnto me. So shalt thou do also with thine oxen and shepe. Seuen dayes let it be with the dame: Vpon the eight dayes shalt thou geue it vnto me. Ye shalbe holy people before me. Therefore shal ye eate no flesch, that is torne of beestes in the felde, but cast it vnto the dogges.

Leui. 22. a
Eze. 44. d

The XXIII. Chapter.

Thou shalt not accepte a vayne tale, that thou woldest manteyne the vn-

The ij. boke of Moses.

godly, and be a false wytnesse.

Thou shalt not folowe the multitude vnto euell, ner answere at the lawe that thou woldest (to folowe the multitude) turne a syde from the right.

Deu. 22. a Thou shalt not paynte a poore mā as can se. If thou mete thine enemies ore or Assē, goinge astraye, thou shalt brynge the same vnto him agayne.

Deu. 22. a Luc. 14. a If thou se the Assē of him that hateth the, lye vnder his burthen, thou shalt not let him lye, but shalt helpe him vp.

Susan. g Thou shalt not wraist the righte of thy poore in his cause. Kepe the farre from false matters. The innocent and righteous shalt thou not sle, for I iustifie not þ vngodly.

Deu. 17. a Eccl. 20. d Thou shalt not take giftes: for giftes blind euenthem þ are sharpe of sight, z wraist the righteous causes.

*Ge. 46. a Ye shall not oppresse a straunger, for ye knowe the hert of straungers, for so moch as ye youre selues also haue bene straungers in the londe of Egipte.

B Sixe yeares shalt thou sowe thy londe, and gather in the frute therof: In the seuenth yeaer shalt thou let it rest and lye still, that the poore amonge thy people maye eate therof: and lōke what remayneth ouer, let þ beestes of the felde eate it. Thus shalt thou do also with thy vynyarde and olyue trees.

Exo. 20. b 24. c. 35. a Deut. 5. b Sixe dayes shalt thou do thy worke, but vpon the seuenth daye thou shalt kepe hēly daye, that thine ore and Assē maye rest, and that the sonne of thy handmayden and the straunger maye refresh them selues.

All that I haue sayde vnto you, that kepe. And as for the names of other goddes, ye shall not remembre them, and out of you remōthes shal they not be herde.

*Exo. 12. a Thre tymes in the yeaer shalt thou kepe feast vnto me: namely the feast of vnleuened bried shalt thou kepe, that thou eate vnleuened bried seuen dayes (*like as I commaunded y) in the tyme of y moneth Abib, for in the same wentest thou out of Egipte. (But appeare not emptye before me.) And y feast whan thou first reapest thy labours, þ thou hast sown vpon the felde. And the feast of ingatherynge in the ende of þ yeaer, whan thou hast gathered in thy laboures out of the felde. Thre tymes in the yeaer shal euery male that thou hast, appeare before the LORDE the Gouvernoure.

C Thou shalt not offre the blonde of my sacrifice with sōwre dōwe, and the fat of my feast shal not remayne till the mōnyng.

The xxiiij. Chap.

The first of the first frutes of thy felde shalt thou brynge in to the house of the LORDE thy God. * And shalt not seeth a kydd, whyle it is in his mothers mylke.

Beholde, I sende an angell before the, to kepe the in the waye, and to brynge the vnto the place, that I haue prepared. Therfore be warre of his face, and herken vnto his voyce, and anger him not, for he shall not spare youre mysdedes, z my name is in him. But yf thou shalt herken vnto his voyce, and do all that I shal tell the, then wyl I be enemye vnto thy enemyes, and aduersary vnto thy aduersaries.

Now whā myne angell goeth before the, z bryngeth the vnto þ Amorites, Zethites, Pheresites, Cananites, Heuites z Jebusites, z I shall haue destroyed them: then shalt thou not worshipec their goddes, ner serue them, nether shalt thou do as they do, but shalt ouerthrowe their goddes, z breake the downe. But þ LORDE yō God shal ye serue, so shal he blesse thy bried z thy water, and I wyl remoue all sicknesse from the.

There shalbe no hīnge baren ner vnfructefull in thy londe, and I wil fulfill the nombie of thy dayes. I wil sende my scare before the, and sle all the people where thou comest, z will make all thine enemies to turne their backes vpo the. I wyl sende hornettes before y, and dryue out the Heuytes, Cananites and Zethytes before the.

In one yeaer wyl I not cast the out before the, þ the londe become not waist, z wylde beastes multiply agaynst þ: By litle z litle wyl I dryue them out before the, tyll thou growe, z haue the londe in possession. * And I wil set the borders of thy londe, euen from the reed see vnto þ see of the philistynes, z from the wyldernes vnto the water. For I wil deliuer the indwellers of the londe in to thine hande, þ thou shalt dryue them out before the. Thou shalt make no couenaunt w them ner with their goddes, but let the not dwell in thy lande, that they make the not synne ageynst me. * For yf thou serue their goddes, it wil surely be thy decaye.

The XXIII. Chapter.

¶ And he sayde vnto Moses: Come vp vnto the LORDE thou z Aaron, Nadab and Abihu, and the seuentie elders of Israel, z worshipec a farre of. But let Moses onely come nye vnto the LORDE, and let not them come nye, and let not the people also come vp with him.

Moses came and tolde the people all the wordes of the LORDE, z all the lawes. Then

The ii. booke of Moses.

The xxv. Chap. Fo. xxxiiij.

Exo. 19. b answered all the people with one voyce, and sayde: All þy wordes that the LORDE hath sayde, wyl we do.

B Then wrote Moses all the wordes of þy LORDE, & gat him vp by tymes in the morninge, & buylded an altare vnder þy mount with twolue pilers, acordinge to the twolue trybes of Israel: & sent twolue yongemen of the children of Israel, to offre burnt offerynges, and peace offerynges theron of bullockes vnto the LORDE.

¶ And Moses toke the half parte of the bloude, and put it in a basen, the other half sprentled he vpon the altare: & toke the booke of þy couenaunt, & cried in the eares of the people. And whan they had sayde: All þy the LORDE hath sayde, wil we do, & herken vnto him: Moses toke the bloude, & sprentled it vpon the people, & sayde: Beholde, this is þy bloude of the couenaunt that the LORDE maketh w you vpon all these wordes.

¶ Then wente Moses & Aaron, Nadab & Abihu, & the seuentye elders of Israel vp, & sawe þy God of Israel. Vnder his fete it was like a stone worke of Saphyre, & as the fashion of heauē, whā it is cleare, & he put not his hāde vpo the principall of Israel. And whan they had sene God, they ate & dronke.

¶ And the LORDE sayde vnto Moses: Come vp vnto me vpon the mount, & remayne there, þy I maye geue the tables of stone, & þy lawe & commaundmētes þy I haue wrytten, which thou shalt teach thē. Then Moses gat him vp & his mynister Josua, & wente vp into the mount of God, & sayde vnto the elders: Tary ye here, tyll we come to you agayne: beholde, Aaron and Hur are with you, yf eny mā haue a matter to do, let him brynge it vnto them.

¶ Now whā Moses came vp in to þy mount, a cloude couered þy mount: & the glory of þy LORDE abode vpon mount Sinai, & couered it w the cloude fyre dayes, & vpon the seuenth daye he called Moses out of þy cloude. And þy fashion of þy glory of þy LORDE was like a cōsumyng fyre vpon the toppe of þy mount in the sight of the children of Israel. And Moses wente in to the myddest of the cloude, and ascēded vp in to the mount, and abode vpon the mount fourtye dayes & fourtye nightes.

The XXV. Chapter.

¶ And þy LORDE talked w Moses & sayde: Speake vnto þy childre of Israel, þy they geue me an heue offeryng, & take the some of everyman, that hath a fre wyllunge hert therto. And this is the heue-

offerynge that ye shal take of them: Golde, syluer, brasse, yalowe sylke, scarlet, purple, whyte twyned sylke, goates hayre, reed slynnes of rammes, doo slynnes, fyre tre, oyle for lampes, spices for the anoyntyng oyle, and for swete incense. Onix stones and set stones for the ouerboddy cote and for the brest-lappe.

And they shall make me a Sanctuary, that I maie dwell amonge them. Like as I shal shewe þy a patrone of the habitation, and of all the ornamentes therof, so shall ye make it.

¶ Make an Arke of fyre tre two cubytes & a half longe, a cubyte & a half brode, and a cubyte & an half hye: this shalt thou ouerleye with pure golde within and without, & make an hye vpo it a crowne of golde rounde aboute, and cast foure rynges of golde, & put them in the foure corners of it, so that two rynges be vpon the one syde, and two vpon the other syde. And make stauēs of fyre tre, and ouerlaye them with golde, and put them in the rynges alonge by the sydes of the Arke, to beare it withall: and they shal abyde styll in the rynges, & not be takē out. And in þy Arke thou shalt laye the wytnesse, that I wyl geue the. Thou shalt make a Mercyseate also of pure golde, two cubytes and a half longe, and a cubyte & a half brode.

And thou shalt make two Cherubyns of beaten golde vpo both þy endes of the Mercyseate, þy the one Cherub maye be vpon the one ende, & the other vpon the other ende, & so to be two Cherubyns vpon the endes of the Mercyseate. And the Cherubyns shall sprede out their wynges ouer an hye, þy they maye couer þy Mercyseate w their wynges: & þy either of their faces maye be right ouer one agaynst another, and their faces shal looke vnto the Mercyseate.

And thou shalt set þy Mercyseate aboue vpon the Arke. And in the Arke thou shalt laye the wytnesse, þy I shal geue the. From þy place wyll I testifie vnto þy, and talke with the, namely, from þy Mercyseate (betwixte the two Cherubyns) which is vpon the Arke of wytnesse, of all that I wyl cōmaunde þy vnto the childre of Israel.

Thou shalt make a table also of fyre tre, two cubites longe, and one cubyte brode, and a cubyte and a half hye, and ouerlaye it with pure golde, and make a crowne of golde rounde aboute it, and an whope of an hāde biede hye, and a crowne of golde vnto þy whope rounde aboute.

The ij. booke of Moses.

And vnto it thou shalt make foure rynges of golde, on the foure corners in the foure fete of it: harde vnder the whoope shall 3 rynges be, to put in staues and to beare the table wth all: and thou shalt make the staues of fyre tre, & ouerlaye them with golde, & the table maye be borne therewith.

Leu. 24. b Thou shalt make also his disshes, spo-
nes, pottes, and flat peces of pure golde, to
poure out and in. And vpon the table thou
shalt allwaye set shewbied before me.

Exo. 37. c
Nu. 31. 2 **D** Moreover thou shalt make a candilsticke
of fyne beaten golde, where vpon shall be
the shaft with braunches, cuppes, knoppes,
and floures. Sixe braunches shall proceade
out of the sydes of the candilsticke, out of
euery syde thre braunches. Euery braunch
shal haue thre cuppes, (like allmondes) thre
knoppes, and thre floures. These shalbe the
sixe braunches of the candilsticke. But the
shaft of the candilsticke it self shal haue fou
re cuppes, knoppes and floures, and allwaie
a knoppe vnder two braunches, of the sixe
that proceade out of the candilsticke. For
both the knoppes and braunches shall pro-
ceade out of the shaft, all one pece of fyne
beaten golde.

And thou shalt make seuen lampes abo-
uethere on, that they maye geue light one
ouer agaynst another, and snuffers and out
quenchers of pure golde. Out of an hun-
drieth pounce weight of pure golde shalt
thou make it, with all this apparell. * And
se that thou make it after the patrone that
thou hast sene in the mount.

* Heb. 8. 2
Acto. 7. f

The XXVI. Chapter.

A The habitacion shalt thou make of
ten curteynes, of whyte twyned syl-
ke, of yalowe sylke, of scarlet and pur-
ple. Cherubymz shalt thou make thereon of
broderd worke. The lenght of one curteyne
shalbe eight and twenty cubytes & briedth
foure cubytes: and all the ten shalbe like,
and shalbe coupled fyue and fyue together,
one vnto the other. And thou shalt make lou-
pes of yalowe sylke by the edge of euery cur-
tayne, where they shalbe coupled together,
that theremaye be ever two and two faste-
ned together vpon their edges: fiftie loupes
vpon euery curteyne, that one maye fasten
the other together. And thou shalt make fiftie
buttons of golde, wherewith the curtey-
nes maye be coupled together, one to the
other, that it maye be one couerynge.

Exo. 36. c **B** Thou shalt make a coueringe also of goa-
tes heyer for a tente ouer the habitacion, of
eleuen curteynes. The length of one curtey-

The xxvi. Chap.

ne shalbe thirtie cnbytes, the briedth foure
cubytes. And all the eleuen shalbe alike grea-
te: fyue shalt thou couple together by the sel-
ues, & sixe also by them selues, & thou mayest
dubble the sixte curteyne in the fore front of
the Tabernacle. And vpon euery curteyne
thou shalt make fiftie loupes vpon the edges
of them, that they maie be coupled together
by the edges. And fiftie buttons of brasse
shalt thou make, and put the buttons in to
the loupes, that the tent maye be coupled to-
gether, and be one couerynge.

As for the remnaunt of the curteynes of
the tente, thou shalt let the halfe parte han-
ge ouer behynde & tete, vpon both the sydes
a cubyte longe, & the resydue maye be vpon
the sydes of the Tabernacle, & couer it vpon
both the sydes.

Besydys this couerynge thou shalt ma-
ke a couerynge of reed strynges of rammes.
And aboue this a coueringe of doo skynnes.

Thou shalt make bordes also for the habi-
tacion, of fyre tre, which shall stonde: one
borde shalbe ten cubytes longe, & a cubyte &
a half brode. Two fete shal one borde haue,
that one maye be set by the other.

Thus shalt thou make all the bordes for
3 Tabernacle: Twentye of them shal stode
toward the south, which shal haue fourtye
sokettes of syluer vnder them, two sokettes
vnder euery borde for his two fete.

Likewyse vpon the other syde toward
the north there shall stonde twentye bordes
also, and fourtye sokettes of syluer, two so-
kettes vnder euery borde.

But behynde the habitacion toward 3 **D**
west thou shalt make sixe bordes, and two
bordys mo for the two corners of the habi-
tacion, that euery one of them both maye
be coupled from vnder vp with his corner
borde, and aboue vpon the heade to come ea-
uen together with a clape: so that there be
eight bordes with their syluer sokettes, wher
of there shalbe sixtene, two vnder euery
borde.

And thou shalt make barres of fyre tre, **E**
fyue for the bordes vpon the one syde of the
Tabernacle, and fyue for the bordes vpon
the other syde of the Tabernacle, and fyue
for the bordes behynde 3 Tabernacle toward
the west. And the barres shalt thou shu-
te thorow 3 myddest of the bordes, and fast-
te alltogether from 3 one corner to 3 other.
And thou shalt ouerlaye the bordes wth gol-
de, and make their rynges of golde, that the
barres maye be put therein. And the barres
shalt thou ouerlaye with golde, and so shalt

The ij. boke of Moses.

thou set vp the Tabernacle, accordinge to þe fashion as thou hast sene vpon þe mount.

S And thou shalt make a vayle of yalow sylke, scarlet, purple, & whyte twyned sylke. And Cherubyns shalt thou make thereon of broderd worke, and shalt hange it vpon foure pilers of fyre tre which are ouerlayed with golde, hangyng knoppes of golde, and foure sockettes of syluer. And the vayle shalt thou fessen with buttons, and set the Arke of wytnesse within the vayle, that it maye be vnto you a difference betwixte the holy and the Most holy.

G And thou shalt set the Mercyseate vpon the Arke of wytnesse in the Most holy. But set the table without the vayle, and the candlesticke ouer agaynst þe table vpon þe south syde of the Tabernacle, that the table maie stonde on the north syde.

And in the doore of the Tabernacle thou shalt make an hanginge, of yalow sylke, purple, scarlet and whyte twyned sylke. And for the same hanginge thou shalt make fyue pilers of fyre tre, ouerlayed with golde, with knoppes of golde. And shalt cast fyue sockettes of brasfe for them.

The XXVII. Chapter.

Ald thou shalt make an altare of fyre tre, fyue cubytes longe & brode, þe it maye be foure square, & thre cubytes hye: thou shalt make hornes vpon the foure corners of it, & shalt ouerlaye it with brasfe. Make ashpānes, shouels, basens, fleshholes, cole pānes. All þe apparell therof shalt thou make of brasfe. Thou shalt make a gredyon also like a net, of brasfe, & foure brasen ringes vpon the foure corners of it: from vnder vp aboute the altare shalt thou make it, so that the gredyon reach vnto þe myddest of the altare. Thou shalt make staues also for the altare, of fyre tre, ouerlayed with golde, and shalt put the staues in the ringes, that the staues maye be on both the sydes of þe altare, to beare it withall. And holowe with bordes shalt thou make it, like as it is shewed the in the mount.

B And to þe habitacion thou shalt make a courte, an hangyng of whyte twyned sylke: vpon þe one syde an C. cubytes lōge toward the south, & xx. pilers vpon xx. brasen sockettes, & the knoppes w̄ their whopes of syluer. Likewise vpon þe north syde there shall be an hanginge of an C. cubytes lōge, twenty pilers vpon twenty brasen sockettes, and their knoppes w̄ their whopes of syluer.

But vpon the west syde the bredth of þe courte shall haue an hanginge of fiftie cubi-

The xxviii. Chap. Fo. xxxn.

tes longe, & ten pilers vpon ten sockettes. Vpon the east syde also shall the bredth of the courte haue fiftie cubytes, so that the hangyng haue vpon one syde systene cubites, and thre pilers vpon thre sockettes: And vpon þe other syde systene cubytes also, and thre pilers vpon thre sockettes.

And in the courte gate there shall be an hangyng twenty cubytes brode, of yalow sylke, scarlet, purple, and whyte twyned sylke, wrought with needle worke, and foure pilers vpon their foure sockettes. All the pilers rounde aboute the courte shall haue syluer whopes, & syluer knoppes, & sockettes of brasfe. And the length of þe courte shall be an hundred cubytes, the bredth fiftie cubytes, the heygth fyue cubytes, of whyte twyned sylke and þe sockettes therof shall be of brasfe. All þe vessels also of the habitacion to all maner seruyce, and all the nales of it, and all the nales of the courte shall be of brasfe.

Commaunde þe children of Israhel, þe they bringe vnto þe most cleare & pure oyle olue beaten, to geue lighte, & it maye all waye be put in the lāpes in the Tabernacle of wytnesse without the vayle, that hangeth before the wytnesse. And Aarō and his sonnes shall drie it from the enenyng vntyll þe mornynge before the LORDE. This shall be vnto you a perpetuall custome for youre posterities amonge the children of Israhel.

The XXVIII. Chapter.

Ald thou shalt take vnto the Aaron thy brother and his sonnes frō amonge the childre of Israhel, that he maye be my prest: namely Aaron & his sonnes Nadab, Abihu, Eleazar and Jehamar: & thou shalt make holy clothes for Aarō & his brother, honorable and glorious, & shalt speake vnto all them that are wise of hert, whom I haue fylled with the sperte of wysdome, that they make garmentes to Aaron for his consecracion, that he maye be my prest.

These are þe garmentes which they shall make: a brestlapp, an ouerboddy cote, a tunicle, an albe, a myter and a girdell. Thus shall they make holy garmentes for þe brother Aarō and his sonnes, that he maye be my prest. They shall take therto golde, yalow sylke, scarlet, purple, and whyte sylke.

The ouerboddy cote shall they make of golde, yalow sylke, scarlet, purple, & whyte twyned sylke of broderd worke, that it maye be festened together vpon both the sydes by þe edges therof. And his girdell vpon it shall be of þe same womāshippe & stuffe, even of golde yalow sylke, scarlet, purple, & whyte twyned

The ij. booke of Moses.

The xxvii. Chap.

sylke. And thou shalt take two Onix stones, and graue in them the names of the children of Israel. Syre names vpon the one stone, and the sixe other names vpon the other stone accordinge to the order of their age. This shalt thou do by the stonegrauers that graue signettes, so that ʒ stones with the names of the children of Israel to be set rounde aboute with golde: and thou shalt put them vpon the two shulders of the ouerbody cote, that that they maye be stones of remembraunce for the children of Israel, that Aaron maye beare their names vpon both his shulders before the LORDE for a remembraunce.

C Thou shalt make hokes of golde also, and two wrethe cheynes of pure golde, and shalt fasten them vnto the hokes.

The brestlappe of iudgment shalt thou make of broderd worke, euen after the worke of the ouerbody cote: of golde, yalow sylke, scarlet, purple, and whyte twyned sylke. Soure square shall it be and dubble, an hande bredth longe, and an handebredth brode. And thou shalt fill it with soure rowes full of stones. Let the first rowe be a Sardis, a Topas, and a Smaragde. The seconde: a Ruby, a Saphyre, and a Dyamonde. The thirde: a Ligurios, an Achatt, and an Amethyst. The fourth: a Turcas, an Onix, and a Jaspis. In golde shall they be sett in all the rowes, and shal stonde accordinge to ʒ twolue names of the children of Israel, grauen of the stonegrauers, euery one with his name accordinge to the twolue trybes.

D And vpon the brestlappe thou shalt make wrethen cheynes by ʒ corners of pure golde, and two golde rynges, so, that thou faste the same two rynges vnto two edges of the brestlappe, and put the two wrethe cheynes of golde in the same two rynges, that are in two edges of the brestlappe. But the two endes of ʒ two wrethen cheynes shalt thou fasten in the two hokes vpon the ouerbody cote one ouer agaynst another.

E And thou shalt make two other rynges of golde, and fasten them vnto ʒ other two edges of ʒ brestlappe, namely to ʒ borders therof, wherwith it maye hange on the insyde vpon the ouerbody cote. And yet shalt thou make two rynges of golde, and fasten them vpon the two edges beneth to the ouerbody cote, vpon the outsyde one ouer agaynst anothe, where the ouerbody cote ioyneth together. And the brestlappe shall be fastened by his rynges vnto the rynges of the ouerbody cote with a yalow lace, that it

maye lye close vpon the ouerbody cote, and that the brestlappe be not losed from the ouerbody cote.

Thus shall Aaron beare the names of the children of Israel in ʒ brestlappe of iudgment vpon his hert, whan he goeth into the Sanctuary, for a remembraunce before the LORDE allwaye. And in the brestlappe of iudgment thou shalt put light and perfectnesse, that they be vpon Aarons hert, whan he goeth in before the LORDE, and that he maye beare the iudgment of the children of Israel vpon his hert before the LORDE allwaye.

Thou shalt make the tuncle also to the ouerbody cote all of yalow sylke, and aboue in the myddest there shal be an hole, and a bonde folden together rounde aboute the hole, that it rente not. And beneth vpon the hemme thou shalt make pomgranates of yalow sylke, scarlet, purple rounde aboute, and belles of golde betwixte the same rounde aboute: that there be ever a golden bell and a pomgranate, a golden bell and a pomgranate rounde aboute the hemme of the same tuncle. And Aaron shall haue it vpon him whan he mynistreth, that the soude therof maye be herde, whan he goeth out and in at the Sanctuary before the LORDE, that he dye not.

Thou shalt make a foreheade plate also of pure golde, and graue therein (after the workmanshipe of the stone grauer) the holyness of the LORDE, ʒ with a yalow lace shalt thou fasten it vnto the fore front of the myter vpon Aarons foreheade, ʒ Aaron maie so beare ʒ synne of the holy thinges, which the childre of Israel halowe in all their giftes and Sanctuary. And it shall be allwaye vpon his foreheade, that he maye reconcyle them before the LORDE.

Thou shalt make an albe also of whyte sylke, and a myter of whyte sylke, and a gyrdle of nedle worke.

And for Aarons sonnes thou shalt make cotes, gyrdles and bonctes, honorable and glorious, and shalt put them vpon thy brother Aaron and his sonnes, and shalt anoynte them, and fyll their handes, and consecrate them, that they maye be my prestes. And thou shalt make them linnen breeches, to couer the flesh of their premities, from the loynes vnto the thyes. And Aaron and his sonnes shall haue them on, whan they go in to the Tabernacle of wytnesse, or go vnto the altare to mynister in the holy, that they beare not their synne, and dye. This

* Deu. 33. b

Eccli. 41. b

The ii. booke of Moses.

shalbe a perpetual custome for him, and his sede after him.

The XXIX. Chapter.

A This is it also, that thou shalt do vnto them, that they maye be consecrated priestes vnto me. Take a yonge bullocke, and two rammes without blemish, vneleuended bried, & vneleuended cakes myrte w oyle, and wafers of swete bried tempered w oyle: Of wheate flour shalt thou make them all, and put them in a maunde, & brynge them in the maunde, with the bullocke & two rammes.

And thou shalt brynge Aaron & his sonnes vnto the dore of the Tabernacle of witnessse, & wash them w water, & take the garments, and put vpon Aaron the albe and the tunicle, & the ouer body cote, & the brest-lappeto y ouer body cote, & shalt gyde him on the out syde vpon the ouer body cote, and set the myter vpon his heade, and the holy crowne vpon the myter: and shalt take the anoyntinge oyle, and poure it vpon his heade, and anoynte him.

B Thou shalt brynge forth his sonnes also, & put the albes vpon them, and gyde both Aaron & them with gydles, & set the bonettes vpon their heades, that they maye haue the priesthode for a perpetuall custome.

And thou shalt fyll the hādes of Aaron and his sonnes, and brynge forth the bullocke before the Tabernacle of wytnesse. And Aaron and his sonnes shall laye their hādes vpon the heade of the bullocke, and thou shalt sleie the bullocke before the LORDE, at the dore of the Tabernacle of wytnesse, and shalt take of his bloude, and put it vpon the homes of the altare with thy synger, and poure all the other bloude vpon the botome of the altare.

And thou shalt take all the fat that couereth the bowels and the nett vpon the leuer, and the two kydneys with the fat that is aboute them, and burne them vpon the altare. But the bullockes flesh, synne and donge, shalt thou burne with fyre without the hoost: for it is a synneofferynge.

C The one ramme shalt thou take also, and Aaron with his sonnes shall laye their handes vpon his heade. Then shalt thou sleie him, and take of his bloude, and sprenkle it vpon the altare rounde aboute. But the ramme shalt thou denyde in peces, and wash his bowels and his legges, and laye them vpon the peces and the heade, and burne the whole ramme vpon the altare: for it is a burntofferynge, and a swete sauoure of the

The xxix. Chap. No. xxxvi.

sacrifice vnto the LORDE.

As for the other ramme, thou shalt take him, and Aaron with his sonnes shall laye their handes vpon his heade, and thou shalt slaye him, and take of his bloude, and put it vpon the tynpe of the right eare of Aaron and his sonnes, and vpon y thombe of their right handes, and vpon the greete too of their right sete, and thou shalt sprenkle the bloude vpon the altare rounde aboute, and shalt take of the bloude vpon the altare and the anoyntinge oyle, and sprenkle it vpon Aaron and his vestymentes, vpon his sonnes and their vestymentes. So shall he and his clothes, his sonnes and their clothes be consecrated.

Then shalt thou take the fat of the ramme, the rompe, and the fatt that couereth y bowels, the net vpon the leuer, and the two kydneys with the fatt that is aboute them, and the right shulder (for it is a ramme of consecracion) and a synnel of bried, and an oyled cake, and a wafer out of the maunde of the vneleuended bried that stondeth before y LORDE, and put all in to the handes of Aaron and of his sonnes, and waue it vnto the LORDE. The take it out of their handes, and burne it vpon the altare for a burnt offeringe, to be a swete sauoure vnto y LORDE. For it is the LORDES sacrifice.

And thou shalt take the brest of the ramme of Aarons consecracion, & shalt waue it before y LORDE, y shal be his parte. And thus shalt thou halowe y Wauebrest & y Heueshulder (y are waued & heaued) of y ramme of the consecracion of Aaron & his sonnes: And it shalbe a perpetuall custome for Aarons and his sonnes of y children of Israel: for it is an heue offrynge, and the heue offrynge shalbe the LORDES dewtye of the children of Israel, in their deade offrynges and heue offrynges which they do vnto the LORDE.

And the holy garments of Aaron shall his sonnes haue after him, that they maye be anoynted therin, & y their handes maye be fylled. And of which of his sonnes shalbe priest in his steade, the same shal put them on seuen dayes, that he maye go in to the Tabernacle of wytnesse, to mynister in the Sanctuary.

But the ramme of consecracion shalt thou take, and seeth his flesh in an holy place. And Aaron with his sonnes shal cate the flesh of the same ramme with the bried in the maunde, at the dore of the Tabernacle of wytnesse: for there is an attonement made therewith, to fyll their handes, that they maye be consecrated. A straunger

Leuit. 8.

D
Leu. 8. e.

*Exo. 25. 6

E
Leu. 8. f.

*Some
call the
peace of
feringes

Nu. 20. 6

F
Leu. 8. g.

The ii. booke of Moses.

The xxx. Chap.

shal not eate therof, for it is holy.

But yf eny of the flesh of the consecration, and of the bled remaine vntyll the morninge, thou shalt burne it with fyre, and not let it be eaten, for it is holy. And thus shalt thou do with Aaron and his sonnes all that I haue commaunded ⁊. Seven dayes shalt thou fyll their handes, and offer a bullocke daylie for a synne offeringe, because of them ⁊ shalbe reconciled. And thou shalt halowe the altare, whan thou reconcylest it: ⁊ shalt anoynte it, that it maye be consecrated. Seven dayes shalt thou reconcyle the altare, ⁊ consecrate it, that it maye be an altare of the Most holy. Who so wyll touch the altare, must be consecrated.

G

Nu 28.2
1. Par. 17.8

And this shalt thou do with the altare: Two lambes of one yeare olde shalt thou offer euery daye vpon it: the one lambe in the morninge, and the other at euen. And to one lambe a tenth deale of wheate floure, mingled with ⁊ fourth parte of an hin of beaten oyle, and ⁊ fourth parte of an hin of wine for a drynt offeringe. With the other lambe at euen shalt thou do like as with ⁊ meate offeringe and drynt offeringe in the morninge, for a swete sauoure of sacrifice vnto ⁊ LORDE. This is the daylie burnt offeringe amonge youre posterities, at the doore of the Tabernacle of wytnesse before the LORDE, where I will proteste vnto you, and talke with the. There wil I proteste vnto the children of Israel, and be sanctified in my glory, and wil halowe the Tabernacle of wytnesse and the altare, and consecrate Aarō and his sonnes, to be my prestes. And I wil dwell amonge the children of Israel, ⁊ wyll be their God: so ⁊ they shal knowe, how that I am the LORDE their God, which brought them out of the londe of Egypte, that I might dwell amonge them, euen I the LORDE their God.

* Leui. 1.2
Num. 12.2

Leu 16. b
1. Cor. 6. b

The XXX. Chapter.

2 Thou shalt make also an incense altare to burne incense, of syue tre, a cubytelonge ⁊ brode, eauen foure squared, and two cubytes hye with his hoines, ⁊ shalt ouerlaye it with pure golde, the rose ⁊ the walles of it rounde aboute, and the hoines therof, ⁊ a crowne of golde shalt thou make rounde aboute it, and two golde rynges on ether syde vnder the crowne, that the re maie be ianes put therin, to beare it with all.

The staves shalt thou make of syue tre also, and euerlaye the with golde: and shalt set it before the vayne, that hangeth before

the Arke of wytnesse, and before the Mercy seate ⁊ is vpon the wytnesse, from whence I wil proteste vnto the. And Aaron shal burne swete incense thereon euery morninge, whan he dresseth the lampes. In like maner whan he lighteth the lampes at euen, he shal burne soch incense also. This shal be the daylie incense before the LORDE amonge youre posterities.

Ye shall put no straunge incense therein, ⁊ offer no burnt offeringe, ner meat offeringe, nether drynt offeringe thereon. And vpon ⁊ hoines of it shal Aaron reconcyle once in a yeare, with ⁊ bloude of the synne offeringe, which they shal offer that are reconcyled. This shal be done amonge youre posterities for this is the most holy vnto the LORDE.

And the LORDE spake vnto Moses, and sayde: Whan thou nombrest the heades of the children of Israel, then shal euery one geue vnto the LORDE the reconcylinge of his soule, ⁊ there happē not a plage vnto them, whan they are nombred. Euery one that is tolde in the nombre, shal geue half a Sytle, after the Sytle of the Sanctuary: * one Sytle is worth twentye Geras. This half Sytle shal be ⁊ LORDES heue offeringe. Who so is in the nombre from twenty yeare and aboue, shal geue this heue offeringe vnto ⁊ LORDE. The riche shal not geue more, and the poore shal not geue lesse in the half Sytle, which is geuen vnto the LORDE to be an heue offeringe for the reconcylinge of their soules.

And this money of recōcilinge shalt thou take of the children of Israel, ⁊ put it to the Gods seruyce of the Tabernacle of wytnesse, that it maye be a remembraunce vnto the children of Israel before the LORDE, that he maye let himself be reconcyled ouer their soules.

And the LORDE spake vnto Moses, and sayde: Thou shalt make a brasen lauer also with a fote of brasse to wash, and shalt set it betwixte the Tabernacle of wytnesse and ⁊ altare, and put water therein, that Aarō and his sonnes maye wash their handes and fete therout, whan they go in to the Tabernacle of wytnesse, or to the altare, to mynistrer vnto the LORDE with offeringe incense, ⁊ they dye not. This shalbe a perpetuall custome for him and his sede amonge their posterities.

And ⁊ LORDE spake vnto Moses, and sayde: Take vnto the spyces of the best, syue hundred Sycles of Myre, and of Cynamō half so moch, euen two hundred and systie,

B
Leui. 10.2
* Leui. 16.2
Heb. 9.2

Num. 1.2
and 26.2
1. Re. 4.2

* Leui. 27.
Num. 1.2
Ezc. 45. b

Exo. 40.1

Exo. 40.1

The ii. boke of Moses.

and of Balmus two hundred and fiftye, and of Cassia fyue hundred (after the Sy- cle of the Sanctuary) ⁊ an Hin of oyle oly- ue, and make an holy anoyntinge oyle, after the craft of the Apotecary.

D And there w^t shalt thou anoynte the Ta- bernacle of wytnesse, ⁊ the Arke of wytnes, the table with all his apparell, ⁊ candilstic- ke with his apparell, the altare of incense, the altare of burnt offeringes with all his apparell, ⁊ the lauer with his fote: and thus shalt thou consecrate them, that they maye be most holy: for who so wil touch the, must be consecrated. Thou shalt anoynte Aaron also, and his sonnes, and consecrate them to be my prestes.

And thou shalt speake vnto the childre of Israel, and saye: This oyle shalbe an holy oymment vnto me amonge yo^r posterities: It shal not be poured vpon mans body, ne- ther shalt thou make eny soch like it, for it is holy: therfore shal it be holy vnto you. Who so maketh eny soch like, or geueth a straüger therof, the same shalbe roted out from amonge his people.

And the LORDE sayde vnto Moses: Take vnto the spyes: Balme, Stacte, Galban, and pure franciscense, of one as moch as of another, and make incense therof (after the craft of the Apotecary) myngled toge- ther, that it maye be pure ⁊ holy. And thou shalt beate it to poulder, and shalt put of the same before the wytnesse in the Taber- nacle of wytnesse, from whence I wyll pro- tecte vnto the, but it shalbe holy vnto the for the LORDE. Who so maketh soch to cense therwith, shalbe roted out from amonge his people.

The XXXI. Chapter.

A And the LORDE spake vnto Moses, ⁊ saide: I haue called by name Bezaleel the sonne of Uri ⁊ sonne of Hur, of ⁊ trybe of Iuda, ⁊ haue fylled him with ⁊ spiete of God, with wysdome and vndersto- dyng and knowlege, and to worke with all maner of comynge worke, in golde, syluer, biasse, to graue stones conyngly, and to set them, to carue well in tymbre, and to make all maner worke. And beholde, I haue geuen him Ahaliab the sonne of Ahisamach of the trybe of Dan, to be his companyon, and haue geuen wysdome in to the hertes of all that are wyse, that they shall make all that I haue commaunded the: the Tabernacle of wytnesse, the Arke of wytnesse, the Mer- cysate theron, and all the ornamentes of ⁊ Tabernacle: the table and his apparell, the candilsticke and all his apparell, the altare

The xxxij. Chap. Ho. xxxvij.

of incense, the altare of burnt offeringes w^t all his apparell, the lauer with his fote, the mynistryng vestimentes of Aaron ⁊ prest, and the garmentes of his sonnes to serue li- ke prestes, the anoyntinge oyle, and the incē- se of spyes for ⁊ Sanctuary. All that I ha- ue commaunded the, shal they make.

And the LORDE talked vnto Moses, C and sayde: Speake vnto the childen of Is- rael, and saye: Kepe my Sabbath, for it is a token betwene me and you, and youre poste- rities, that ye maye knowe, how that I am the LORDE which haloweth you: therfore kepe my Sabbath, for it shalbe holy vnto you. * Who so vnhaloweth it, shall dye the death: for who so doeth eny worke therin, shalbe roted out from amonge his people.

Sixe dayes shall men worke, but vpon the seuenth daye is the Sabbath * the holy rest of the LORDE. Who so doeth eny wor- ke vpon the Sabbath daye, shall dye the death.

Therfore shal the childen of Israel kepe the Sabbath, that they maye kepe it also a- monge their posterities for an everlastyng conenaut. An everlastyng token is it be- twixte me and the childen of Israel. For in sixe dayes made the LORDE heaue ⁊ earth, but vpon ⁊ seuenth daye he rested, and was refreshed.

And whan the LORDE had made an en- de of talkinge with Moses vpon the mount Sinai, he gaue him two tables of witnesse, which were of stone, and wrytten with the synger of God.

The XXXII. Chapter.



When the people sawe that Mo- ses made lōge taryenge to come dow- ne fro the mount, they gathered the- together agaynst Aaron, ⁊ sayde vnto him: Up, and make vs goddes, to go before vs, for we can not tell what is become of this man Moses, that brought vs out of Egip- te. Aaron sayde vnto them: plucke of the golden earynges from the eares of youre

The ij. booke of Moses.

wyues, of yo^r sonnes, & of yo^r daughters, & brynge them vnto me. Then all the people plucked of their golden earynges from their eares, & brought them vnto Aaron. And he toke them of their handes, & fashioned it wth a grauer. And they made a molten calfe, and sayde: These are thy goddes (O Israel) that brought the out of the londe of Egypte.

Psal. 105. c

B Whan Aaron sawe that, he buylded an altare before him, and caused it be proclaimed, and sayde: Tomorrow is the LORDES feast. And they arose vp early in the mornynge, and offred burnt offerynges, and brought dead offerynges also: Then the people sat them downe to eate and drynke, & rose vp to playe.

1. cor. 10. a

Deut. 9. c

But the LORD sayde vnto Moses: Go get the downe, for thy people whom thou broughtest out of the londe of Egypte, haue marred all: they are soone gone out of the waie, which I commaunded them. They haue made them a molten calfe, and haue worshipped it, & offred vnto it, & sayde: * These are thy goddes (O Israel) that brought the out of the lande of Egypte.

* 5. Reg. 12. c

C And the LORD sayde vnto Moses: I se, that it is a styffnecked people, and now suffre me, that my wiath maye waxe where ouer them, & that I maye consume them, so wil I make a greate people of the.

Exo. 31. a
Nu. 14. b

But Moses besought the LORD his God, & sayde: Oh LORD, wherfore wil thy wiath waxe whore ouer thy people, whom thou hast brought out of the lode of Egypte wth greate power & a mightie hāde: Wherfore shulde the Egipcians speake, & saye: he hath brought the for their myschese, to slaye them in the mountaynes, and to destroye the vtterly from the earth? O turne the from the fearcenesse of y^r wiath, & be gracious ouer the wickednesse of thy people. Remembre thy seruantes Abraham, Isaac, and Israel,

* Ge. 22. c

unto whō thou swarest by thyne owne self, and saydest: I wil multiplie youre sede as the starres of heauen, and all the londe that I haue promysed you, wil I geue vnto youre sede, & they shall inheret it for euer. Thus the LORD repented of the euell, which he sayde he wolde do vnto his people.

Moses turned him, & wente downe from the mount, and in his hande he had the two tables of wytnesse, which were wyttē vpon both the sydes, and were Gods worke, & the wytyng was the wytyng of God therin. Now whan Josua herde the noyse of y^r people, as they shouted, he sayde vnto Moses: This is a noyse of warre in the hoost. he

The xxxij. Chap.

answered: It is not a noyse of them that haue the victory, and of them that haue the worse, but I heare a noyse of synginge at a daunse.

Whan he came nye vnto the hoost, and sawe the calfe, and the daunsynge, he was moued with wiath, and cast the tables out of his hande, and brake them beneth the meunt. And he toke the calfe that they had made, and brent it with fyre, and stamped it vnto poulder, and strowed it in the water, & gaue it vnto the childien of Israel to drynke, & sayde vnto Aaron: What dyd this people vnto the, that thou hast brought so greate a synne vpon them?

Deut. 10. a

Deut. 9. d

Aaron sayde: Let not the wiath of my lord waxe scarce: thou knowest, that this is a wicked people. They sayde vnto me: Make vs goddes to go before vs, for we can not tell what is become of this man Moses, y^e brought vs out of the londe of Egypte. I sayde vnto them: Who so hath golde, let him plucke it of, and geue it me: and I cast it in the fyre, therof came this calfe.

Now whan Moses sawe, that the people were naked (for Aaron, whan he set them vp, made them naked to their shame) he wēte into the gate of the hoost, and sayde: who so belongeth vnto the LORD, let him come hither vnto me. Then all the childien of Leui gathered them selues vnto him, and he sayde vnto them: Thus sayeth the LORD the God of Israel: Euery man put his swerde by his syde, and go thorow in and out from one gate to another in the hoost, and slaye euery man his brother, frende, & neighbour.

Deut. 10. a

The childien of Leui dyd, as Moses sayde vnto them. And there fell of the people the same daye thre thousande men. The sayde Moses: Consecrate youre handes this daie vnto the LORD, euery man vpon his sonne and brother, that the prayse maye be geuen ouer you this daie.

On the morow Moses sayde vnto the people: Ye haue done a greate synne. Now I wil go vp vnto the LORD, yf peradventure I maye make an attonement for youre synnes.

Deut. 10. a

Now whā Moses came agayne vnto y^e LORD, he saide: Oh this people haue done a greate synne, & haue made them goddes of golde. Now for geue them their synne: yf not, the wyper me out of y^r booke, that thou hast wyttē. The LORD sayde vnto Moses: What? Him that synneth against me, wil I wyper out of my booke. Go thou y^e

* Ro. 9. c

* Psal. 68. d

The ij. boke of Moses. The xxxiiij. Chap. Ho. xxxviij.

Exo. 11. a
and 27. c

waye therfore, and brynge þ people thither as I haue sayde vnto the, Beholde, myne angell shall go before the. But in the daye of my visitacion I wyll vyset their synnes vpon them. So the LORDE plagued the people, because they made y calfe which Aaron made.

The XXXIII. Chapter.

Gene. 22. c
Exo. 23. d
Deut. 7. d
Iosu. 24. c

A He LORDE sayde vnto Moses: Go, departe hence, thou and the people, whom thou hast brought out of the lande of Egypte, vnto þ lande that I swa-
re vnto Abraham, Isaac and Jacob, and sayde: vnto þ sede wil I geue it,* and I wil sende an angell before the (and cast out the Cananites, Amorites, Hethites, Phere-
sities, Heuites and Jebusites) in to the lande that floweth with mylke and hony, for I wyll not go vp with the: for thou art an hard-
necked people, I might consume the by the waye. Whan the people herdethis euell ty-
dings, they sorowed, and no man put on his best rayment.

Exo. 32. c

B And þ LORDE sayde vnto Moses: Spea-
ke vnto the children of Israel: Ye are a styf-
necked people, I must once come sodenly v-
pon the, and make an ende of the. And now
put of thy goodly aray from the, þ I maie
knowe what to do vnto the. So the children
of Israel laied their goodly aray from the,
euen before the mount Horeb.

Moses toke the Tabernacle, z pitched it
without asarre of from þ hoost, and called
it the Tabernacle of wytnesse. And who so
euer wolde a xeeny question at the LORDE,
wente out vnto the Tabernacle of wytnesse
before the hoost. And whan Moses wente
out vnto the Tabernacle, all the people rose
vp, and stode enery one in his tent dore, and
loked after Moses, tyll he was gone in to
the Tabernacle.* And whan Moses entred
in to the Tabernacle, the cloudy pyler came
downe, and stode in the dore of the Taber-
nacle, and he talked with Moses. And all
the people sawe the cloudy piler stonde in
the dore of the Tabernacle, and rose vp, and
worshipped, euery one in his tent dore.

Deut. 31. d

Nu. 12. a

1. Par. 8. c

C And the LORDE spake vnto Moses face
to face, as a man speaketh vnto his frende.
And whan he turned agayne to the hoost, þ
yonge mā Josua þ sonne of Nun his minis-
ter, departed not out of þ Tabernacle. And
Moses sayde vnto the LORDE: Beholde,
thou saydest vnto me: Brynge þ people vp,
and lettest me not knowe, whom thou wilt
sende w me, z yet hast thou sayde: I knowe
the by name, and thou hast founde grace in

my sight. Let me knowe thy waye therfore,
wherby I maye be certified, þ I fynde gra-
ce in thy sight: And consydre yet, that this
people is thy people.

He sayde: My presence shal go before the,
there with wyll I lede the. But he sayde
vnto him: Xf thy presence go not, then cary
vs not vp from hence: for wherby shal it be
knowne, þ I and thy people haue founde fa-
uoure in thy sight, but in þ thou goest with
vs: that I z thy people maye haue some pree-
myence before all people that are vpon the
face of the earth. The LORDE sayde vnto
Moses: I wyll do this also that thou hast
sayde, for thou hast founde grace in my sight,
and I knowe the by name.

He sayde: Oh let methē se thy glory. And
he sayde: I wil cause all my good go ouer be-
fore thy face, and wyll let the name of þ LOR-
DE be called vpon before the. And I shewe
mercy, to whom I shewe mercy: and haue
compassion, on whom I haue compassion.
And he sayde morouer: Thou mayest not se
my face,* for there shall no mā lyue, þ seyth
me. And y LORDE sayde farthermore: behol-
de, there is a place by me, there shalt thou
stode vpon the rocke. Now whan my glory
goeth forth, I wil put þ in a clyffe of þ roc-
ke, z my hande shal holde styll vps the, tyll I
be passed by. And whan I take awaye my-
ne hande from the, thou shalt se my back par-
tes, but my face shal not be sene.

Ro. 9. b

* Deut. 4. b
Iudic. 6. e
and 17. d
Ioh. 1. b

The XXXIII. Chapter.

A And the LORDE sayde vnto Moses: **A**
Zew the two tables of stone, like as þ
first were, that I maye wryte in them
the wordes, þ were in the first tables, which
thou brakest: and be ready in the mornynge,
that thou mayest come vp early vnto mount
Sinai, and stonde me vpon the toppe of the
mount. And let no man come vp with the,
that there be no man sene thorow out all þ
mount: and let nether shepe ner oxen fede be-
fore the mount.

Deut. 10. a

And Moses hewed two tables of stone,
like as the first were, z arose carly in the mor-
nyng, z wente vp vnto mount Sinai, as þ
LORDE comaunded him, z toke þ two tables
of stone in his hāde. Thē came the LORDE
downe in a cloude. And there he stepte vnto
him, z called vps þ name of þ LORDE. And
whan þ LORDE passed by before his face, he
cried: LORDE LORDE, God, mercifull z graci-
ous, z longe sufferinge, and of greate mercy
and trouth, thou that kepest mercy in sto-
re for thousandes, and forgeuest wickednes,
trespace and synne (before whom there is

Psal. 87. e
and 102. a
Deut. 5. b
Iere. 32. c
and 30. b
Naui. 2

The ij. booke of Moses.

The xxxv. Chap.

EXO. 10. B **Deut. 7. b** No man innocent): thou that visitest the wickednesse of the fathers vpon y children and childers children, vnto the thirde and fourth generacion.

B And Moses bowed him self downe vnto the earth, and worshiped him, and saide: **LORDE**, yf I haue founde grace in thy sight, the let the **LORDE** go with vs (for it is an hard necked people) that thou mayest haue mercy vpon oure wickednesse and synnes, and let vs be thyne inheritaunce.

And he sayde: Beholde, I make a coneu-
naunt before all y people, z wil do wonders,
soch as haue not bene done in all londes, and
amonge all people. And all y people amöge
whem thou art, shal se y worke of y **LORDE**,
for a terryble thinge shal it be, y I wyl do w
the. Kepe that I commaunde y this daye.
Beholde, I wyl cast out before the: y Amo-
rites, Cananites, Hethites, Pherecites, Heny-

* **Exo. 23. d**
Deut. 7. a
3. Re. 11. a

tes and Jebusites.* Bewarre, that thou ma-
ke no coneuant with the indwellers of the
lande y thou comcest in to, lest they be cau-
se of y myne in the myddest of the: but their
alters shalt thou ouerthrowe, z breake dow-
ne their goddes, and rote out their groaues:
for thou shalt worshipec no other god. For y
LORDE is ca'led gelous, because he is a ge-
lous God: lest (yf thou make any agreement
with the indwellers of the londe, and whan
they go a whoringe after their goddes, and
do sacrifice vnto their goddes they call y,
and thou eate of their sacrifice, and lest thou
take of their daughters vnto thy sonnes to
wyues, and the same go a whoringe after
their goddes, z make thy sonnes go a who-
ringe after their goddes also.

* **Nu. 25. a**

C Thou shalt make y no goddes of metall.

* **Exo. 12. c**
and 23. b

* The feast of sette bred shalt thou kepe. Se-
uen daies shalt thou eate vneleued bred, like
as I comaunded the in the tyme of the mo-
neth Abib: for in the moneth Abib thou wen-
test out of Egipte.* All y first breaketh the
Matrix, is myne, soch as shalbe male amöge
y catell, y breaketh the Matrix, whether it
be oxe or shepe. But the first of thyne Asses
shalt thou bye out w a shepe: yf thou rede-
me it not, then breake his necke. All the first
borne of thy children shalt thou redeme.

Eccli. 35. a

And se that no man appeare before me
emptye.

* **Ex. 20. b**
23. b. 35. a

* Sixe dayes shalt thou labo^r, vpon y se-
ueth daye shalt thou rest both from plowin-
ge and reapyng. The feast of weekes shalt
thou kepe with the firstlinges of the whea-
te harvest: and the feast of yngaderyng at
y yeares ende. Thyse in a yeare shal all y^r

men children appeare before the Souernou-
re, euen the **LORDE** and God of Israel.

Whan I shal cast out the heithen before
the, z enlarge y borders, there shal no man
desyre thy lode: for so moch as thou goest vp
thre tymes in the yeare, to appeare before y
LORDE thy God. Thou shalt not offer the
bloude of my sacrifice w leuēded bred. And
the offeryng of the Easter feast shal not re-
maigne ouer night vntill the mounyng. The
firstlinges of y first frutes of thy lode shalt
thou bryng in to the house of the **LORDE**
thy God.* Thon shalt not seith a kydd, why
le it is yet in his mothers mylke.

Exo. 21. e
Deut. 26. i

* **Exo. 23. c**
Deut. 14. b

And the **LORDE** saide vnto Moses: wry-
te these wordes, for because of these wordes
haue I made a coneuant with the z with
Israel. And he was there with the **LORDE**
fourtye dayes and fourtye nightes, and ate
no bred, and dranke no water. And he wro-
te in the tables the wordes of the couenaunt,
euen ten verses.

D
Exo. 24. d

* **Deut. 10. i**

Now whā Moses came downe fro mouē
Sinai, he had the two tables of wytnesse in
his hande, z wylt not y the shynne of his fa-
ce shyned, because he had talked with him.
And whā Aaron z all the childre of Israel
sawe y the shynne of his face shyned, they
were a frayd to come nye him. The Moses
called them. And they returned vnto him,
boch Aaron z all the chiefe of the cōgrega-
cion. And he talked w them. Afterwarde ca-
me all the children of Israel vnto him. And
he comaunded the, all y the **LORDE** had say-
de vnto him vpon the mount Sinai. Now
whan he had made an ende of talkyng w
the, he put a coueryng vpo his face. And
whan he wete in before y **LORDE** to talke w
him, he toke y coueryng of, till he wete out
aga yne. And whan he came forth z spake w
the childre of Israel what was comaunded
him, the the childre of Israel sawe his face,
how y the shynne of his face shyned: so he
put the coueryng vpo his face aga yne, tyll
he roente in aga yne to talke with him.

* **2. Co. 3. b. i**

The XXXV. Chapter.

Moses gathered all the cōgrega-
cion of y childre of Israel together,
and sayde vnto them: This is it, y the
LORDE hath comaunded you to do: Sixe
dayes shall ye worke, but the seuenth daye
shall ye kepe holy: a Sabbath of the **LOR-**
LES rest. Who so euer doeth eny worke ther-
in, shall dye. Ye shal kyndle no fyre vpon the
Sabbath daye in all youre dwelllynges.

Exo. 31. b
31. 1. 2. 3. 4. 5.

And Moses sayde vnto y whole congre-
gacion of the children of Israel: This is it,

Exo. 25. a

that the **LORDE** hath commaunded: Geue from amonge you heue offerynges vnto **ȝ** **LORDE**, so that euery one brynge the **LORDES** heue offeryng with a fre hert: golde, syluer, brasse, yalow sylke, scarlet, purple, whyte sylke, and goates hayre, reed strynnes of rammes, doo strynnes, and fyre tre, oyle for the lampes, and spyces for the anoyntinge oyle and for swete incense. Onix stones, and stones to be set in **ȝ** ouerboddy cote, and for the brestlappe.

B And who so is wyse of hert amonge you, let him come, & make what the **LORDE** hath commaunded: namely, the habitacion with the tent & couerynge therof, the rynges, bordes, barres, pilers & solettes: The Arke wth the staues therof, the Mercysate & the wayle: the table with his staues & all his apparell: & the shewbied: The cādilstick of light and his apparell, and his lampes, & the oyle for the lightes: The altare of incense with his staues: The anoyntinge oyle and spyces for incense: The hangyng before **ȝ** Tabernacle dore: The alter of burnt offerynges with his brassen gredyon, stanes and all his apparell: The lauer with his fote: The hangynges of the courte, with the pilers and solettes therof, & the hangyng of the courte dore: The nales of the habitacion and of **ȝ** courte with their coardes: The mynistringe garmentes for the seruyce in the holy, & holy vestimentes of Aaron the prest wth the vestimentes of his sonnes for **ȝ** prestes office.

C Then wente all the congregacion of the childre of Israel out fro Moses, & euery one brought the gift of his hert: & all that they wolde of fre will, the same brought they for an heue offeryng vnto the **LORDE** for **ȝ** worke of the Tabernacle of witnessse, & for all the seruyce therof, & for the holy vestimentes. Both men & women that were of a wyllynge hert, brought bracelettes, earynges, rynges & gyrdels, and all maner Jewels of golde: Euery man also brought golde for Waue offerynges vnto the **LORDE**.

And who so euer founde by him yalow sylke, scarlet, purple, whyte sylke, goates hayre, reed strynnes of rames, and doo strynnes, brought it. And who so euer houe vp syluer & brasse, brought it for **ȝ** heue offeryng vnto the **LORDE**. And who so euer founde fyre tre by him, brought it for all maner of worke of the Gods seruyce. And soch women as were wyse herted, spanne with their hādes, and brought their sponne worke of yalow sylke, scarlet, purple, and whyte sylke. And soch women as had hye vnderstandinge in

wysdome, spanne goates hayre.

As for **ȝ** prynces, they brought Onix stones, and set stones, for **ȝ** ouerboddy coate, and for the brestlappe, and spyces, and oyle for **ȝ** lightes, and for the anoyntinge oyle, and for swete incense. Thus the children of Israel brought fre wyllynge offerynges, both man and wemē, for all maner of worke, that the **LORDE** had commaunded by Moses, to be made.

And Moses saide vnto the childre of Israel: Beholde, **ȝ** **LORDE** hath called by name Bezaleel **ȝ** sonne of Uri, **ȝ** sonne of Hur of the trybe of Juda, & hath fylled him wth the spirete of God, that he maye haue wysdome, vnderstandinge, & knowlege for all maner of worke, to worke connyngly in golde, syluer & brasse, to graue precious stones & to set them, to carue in wodd, to make all maner of connyng worke, and hath genē instruction in his hert, both him and Ahaliab the sonne of Ahisamach of **ȝ** trybe of Dan. These hath he fylled wth wysdome of hert, to make all maner of worke, to carue, to border, to worke with nedle worke, with yalow sylke, scarlet, purple and whyte sylke, and with wecuynge to make all maner of worke, and to denyse connyng worke.

The XXXVI. Chapter.

Then wrought Bezaleel & Ahaliab & all the wyse herted men, vnto whom the **LORDE** had geuen wysdome & vnderstandinge to knowe, how they shulde make all maner worke for the seruyce of the Sanctuary, accordinge vnto all **ȝ** the **LORDE** commaunded. And Moses called for Bezaleel & Ahaliab, & all the wyse herted men, vnto whom the **LORDE** had geuen wysdome in their hertes, namely, all soch as wyllynge offred them selues there, & came to labour in the worke. And they receaued of Moses all the heue offerynges, that the children of Israel had brought for the worke of the seruyce of the Sanctuary, that it might be made: & euery morninge brought they their wyllynge offerynges vnto him.

Then came all the wyse men **ȝ** wrought in the worke of the Sanctuary, euery one fro his worke that he made, & sayde vnto Moses: The people bryngeth to moch, more thē nede is for the worke of this seruice, which the **LORDE** hath cōmaunded to make. Thē commaunded Moses, that it shulde be proclaimed thorow out the hoost: No man brynge more to the heue offeryng of the Sanctuary. Then were the people forbydden to brynge: for there was stuff ynough for all

Exo. 31. a

The ij. booke of Moses.

maner of worke, that was to be made, and to moche.

Exo. 26. a So all þe wyse herted men amonge the þe wrought in þe worke of the Habitation, made ten curtaynes of whyte twyned sylke, yallow sylke, scarlet, purple, with Cherubyns of broderd worke. The length of one curtayne was eight and twentye cubites, and the bredth foure cubites, and were all of one measure: and he coupled the curtaynes fyue and fyue together one to the other.

C And made yallow loupes a longe by þe edge of euery curtayne, where they shulde be coupled together: fiftie loupes vpon euery curtayne, wherby one might be coupled to another. And made fiftie buttons of golde, and with the buttons he coupled the curtaynes together one to the other, that it might be couerynge.

He made xi. curtaynes of goates hayrent ouer the habitation of thirte longe, and foure cubytes brode, all measure, and coupled fyue together byes, and sire by them selues, and made a longe by þe edge of euery curtayne wherby they might be coupled together: fiftie buttons of brasse, to couple together withall. And made ouer ouerynge of reed stynnes of ramme ouer that a couerynge of Doores.

Exo. 26. c And made standinge bordes for the Habitation, of Syre tre, euery one ten cubytes longe, and a cubyte and a half brode, and two fete vnto euery one, wherby one might be ioyned to another: that on the south syde there stode twentye of the same bordes: and made fourtye syluer sockettes there vnder, vnder euery borde two sockettes for his two fete. In like maner for the other syde of the Habitation towarde the north, he made twentye bordes also with fourtye syluer sockettes, vnder euery borde two sockettes: But behynde the Habitation vpon the west syde, he made sire bordes, and two other for the corners of the Habitation behynde, that either of them both might be ioyned with his corner borde from vnder vp, and aboue vpon the heade to come together with a clampe: so that there were eight bordes, and sixtene sockettes of syluer, vnder euery one two sockettes.

E And he made barres of Syre tre, fyue for the bordes vpon the one syde of the Habitation, and fyue vpon the other syde, and fyue behynde towarde the west: and made the barres to shute thorow the bordes, from

The xxxvij. Chap.

the one ende to the other, and enerlayde the bordes with golde. But their rynges made he of golde for the barres, and ouerlayde þe barres with golde.

And made Cherubyns vpon the hangynge with broderd worke, of yallow sylke, scarlet, purple, and whyte twyned sylke. And made for the same, foure pilers of Syre tre, and ouerlayed them with golde, and their knoppes of golde, and cast foure sockettes of syluer for them.

And made an hanginge in the Tabernacle doore, of yallow sylke, scarlet, purple, and whyte twyned sylke, of needle worke, and fyue pilers therto with their knoppes (and ouerlayed their knoppes and whopes with golde) and fyue sockettes of brasse therto.

The XXXVII. Chapter.

Ald Bezaleel made the Arke of Syre tre, two cubites and a half longe, a cubyte and a half brode, and a cubyte and a half hye, and ouerlayed it with fyne golde within and without, and made a crowne of golde vnto it rounde aboute, and cast for it foure rynges of golde to the foure corners of it, vpon euery syde two. And made staves of Syre tre, and ouerlayed the with golde, and put them in the rynges a longe by þe sydes of the Arke, to beare it withall.

And he made þe Mercyseate of pure golde two cubytes and a half longe, and a cubyte and a half brode, and made two Cherubyns of fyne beaten golde vpon the two endes of the Mercyseate: One Cherub vpon the one ende, and the other Cherub vpon the other ende: and the Cherubyns spredde out their wynges aboue an hye, and couered þe Mercyseate therewith: and their faces stode one ouer agaynst the other, and looked vnto the Mercyseate.

B And he made þe table, of Syre tre, two cubytes longe, a cubyte brode, and a cubyte and a half hye, and ouerlayed it with fyne golde, and made therto a crowne of golde rounde aboute, and made vnto it an whoope of an hande bredth hye, and made a crowne of golde rounde aboute the whoope. And for it he cast foure golde rynges, and put them in the foure corners by the fete harde by the whoope, that the staves might be therein, to beare the table withall: and made the staves of Syre tre, and ouerlayed the with golde, to beare the staves withall. And the vessels vpon the table made he also of fyne golde: the dishes, spones, flat peces and pottes, to poure in and out withall.

And he made the candilstick of fyne bea **C**

The ij. booke of Moses.

The xxxviii. Chap. Fo. xl.

Exo. 25. a ten golde, where vpon was the shaft & braunches, cuppes, knoppes, & floures. Sixe braunches proceeded out of y^e sydes therof, vpon either syde thre braunches: vpon euery braunch were thre cuppes like allmōdes, & knoppes and floures. Vpon the candilstick self were foure cuppes with knoppes and floures, vnder euery two braunches a knoppe. The knoppes & braunches therof proceeded out of it, and were all one pece of fyne beaten golde. And he made the seuen lampes with their snuffers & outquenchers of pure golde. Of an hūdieth weight of golde made he it, and all the apparell therof.

D He made also the altare of incense, of Syre tre, a cubyte longe and brede, eauen seure squared, and croo cubytes hie with the hornes of it, and overlaid it with fyne golde, the toppe and the sydes of it rounde aboute, and the hornes therof, and made a crowne vnto it rounde aboute of pure golde, & two golde rynges vnder the crowne on both the sydes, to put the staues therein, and to beare it withall: but the staues made he of Syre tre, and overlaid them with golde.

And he made the holy anoyntinge oyle, & the incense of pure spyes, after y^e craft of the Apotecary.

The XXXVIII. Chapter.

Exo. 27. a
2. Par. 1. a **A**ND the altare of burnt offrynges made he of Syre tre, fyue cubytes lōge & brede, eauen seure squared, & thre cubytes hie. And made foure hornes, which proceeded out of the foure corners therof, and overlaid it with brasfe. And he made all manner of vessels for the altare, cauldrons, shonnels, basens, fleshokes, and colepames all of brasfe. And vnto the altare he made a brasen gredyron of net worke rounde aboute, from vnder vp vnto the myddest of the altare, & cast foure rynges in the foure corners of the brasen gredyron, for the staues: which he made of Syre tre, and overlaid them wth brasfe, and put them in the rynges by the sydes of the altare, to beare it withall, and made it holowe with bordes.

And he made the Lauer of brasfe, & his fote also of brasfe vpon the place of y^e hoost, that laye before the dore of the Tabernacle of wytnesse.

B And he made the courte on y^e south syde: hangynges an hūdieth cubytes longe, of whyte twyned sylke, with the twētye pilers therof, and twētye sokettes of brasfe: but the knoppes and whoopes of syluer. In like maner vpon the north syde an hūdieth cubytes with twētye pilers, and twētye so-

kettes of brasfe, but their knoppes & whoopes of syluer. Vpon the west syde fiftie cubytes with ten pilers and tē sokettes, but their knoppes and whoopes of syluer. Vpon the East syde fiftie cubytes. Fiftene cubytes vpon either syde of the courte dore, & thre pilers and thre sokettes: So that all the hangynges of the courte were of whyte twyned sylke, and the sokettes of the pilers were of brasfe, & their knoppes and whoopes of syluer: their heades were overlaid wth syluer, & all the pilers of the courte were whooped aboute with syluer.

And the hangyng in y^e courte gate made he wth needle worke, of yalowe sylke, scarlet, purple, & whyte twyned sylke, twenty cubytes longe, & fyue cubytes hie, after the measure of the hangynges of the courte: foure pilers also thereto, & foure sokettes of brasfe, and their knoppes of syluer, and their heades overlaid, and their whoopes of syluer. And all the nales of the Habitation and of the courte rounde aboute, were of brasfe.

This is now the summe of the Habitation of wytnesse (which was counted at the cōmaundemēt of Moses to y^e Gods seruice of the Levites vnder the hādc of Ithamar the sonne of Aaron the prest) which Bezaleel the sonne of Ori, the sonne of Hur of the trybe of Juda made, all as the LORDE commaunded Moses. And wth him Ahaliab y^e sonne of Ahisamach of the trybe of Dan, a conynge grauer, to worke needle worke, wth yalowe sylke, scarlet, purple, & whyte sylke.

All the golde y^e was wrought in all this worke of the Sanctuary (which was geuen to the Wane offrynges) is nyne & twenty hūdieth weight, seuen hundred & thirtie Sycles, after y^e Sytle of y^e Sanctuary. * The syluer y^e came of the congregacion, was fyue score hūdieth weight, a thousande. seuen hundred & thirtie Sycles, after y^e Sytle of the Sanctuary: so many heades so many half Sycles, after the Sytle of the Sanctuary, of all that were nombred from twenty yere olde and aboue, euen sixe hundred & thysande, thre thousande, fyue hundred & fiftie.

Of the fyue score hūdieth weight of syluer, were cast the sokettes of the Sanctuary, and the sokettes of the vaxle, an hūdieth sokettes of the fyue score hūdieth weight, an hūdieth weight to euery sokett. Of the thousande, seuen hundred & fyue and seuentie Sycles were made the knoppes of the pilers (and their heades overlaid) and their whoopes.

The ij. booke of Moses.

As for the Waue offeringe of brasse, it was seuentye hundreth weight, two thousande and foure hundreth Syckles: Wherof we remade the sockettes in the doore of the Tabernacle of wytnesse, and the brasen altare, and the brasen gredyion therto, and all the vessels of the altare, and the sockettes of y^e courte rounde aboute, and the sockettes of y^e courte gate, all y^e nales of the habitation, z all y^e nales of y^e courte rounde aboute.

The XXXIX. Chapter.



Exo 28.2

A s the yalowe sylke, scarlet, z purple, they made Aarons mynistringe vestimentes, to do seruyce in the Sanctuary, as y^e LORDE commaunded Moses.

And he made the ouerbody cote, of golde, yalowe sylke, scarlet, purple, z whyte twyned sylke, and bett the golde in to thynne plates, and cut it in to wyres, that it might be wrought amonge the yalowe sylke, scarlet, purple and whyte sylke, z made it so, that y^e ouerbody cote came together by the edges on both the sydes. And his gyrdel was after the same craft z worke: euē of golde, yalowe sylke, scarlet, purple and whyte twyned sylke, as the LORDE commaunded Moses.

And they wrought two Onix stones, set rounde aboute with golde, grauen by the stone grauer with the names of the childre of Israel: and fastened them vpo the shulders of the ouerbody cote, that they might be stones of remembraunce vnto the childre of Israel, as the LORDE commaunded Moses.

A nd they made the brestlappe after the craft z worke of the ouerbody cote: of golde, yalowe sylke, scarlet, purple, z whyte twyned sylke, so that it was foure square z double, an hande bredth longe and brode, and fylled it with foure rowes of stones. The first rowe was: a Sardis, a Topas, and a Sina

The xxxix. Chap.

ragde. The secēde: a Ruby, a Saphyre, and a Dyamonde. The thirde: a Ligurios, an Achat, and an Amatist. The fourth: a Turcas, an Onix z a Jaspis: closed rounde aboute with golde in all the rowes. And the stones stode after the twolue names of the childre of Israel, grauen by the stone grauer, euery one with his name, acordinge to the twolue trybes.

And vpon the brestlappe they made wythen cheynes of pure golde, and two hokes of golde, z two golderynges, and fastened the two rynges vpon the two edges of the brestlappe: and y^e two wythen cheynes put they in the two rynges vpon the corners of the brestlappe. But the two endes of y^e wythen cheynes put they to the two hokes, z fastened them vpon the corners of the ouerbody cote, one euer agaynst another.

And they made two other rynges of golde, z fastened them to the other two corners of the brestlappe by the edge of it, that it might hange vpon the out syde of the ouerbody cote. And they made yet two other golde rynges, which they put beneth vpon the two corners of the ouerbody cote, one ouer agaynst another, where the ouerbody cote ioyneth together, that the brestlappe might be festened by his rynges vnto y^e rynges of the ouerbody cote with a yalowelace, that it might lye close vpon y^e ouerbody cote, and not be lowsed from y^e ouerbody cote, as the LORDE commaunded Moses.

And he made the tuncle vnto the ouerbody cote, wrought all of yalow sylke, z the hole therof aboue in the myddest, z a bonde foldē together rounde aboute the hole, that it shulde not rente. And beneth vpon y^e hemme of it, they made pomgranates of yalow sylke, scarlet, purple, z whyte twyned sylke: z they made belles of pure golde, which they put betwixe y^e pomgranates rounde aboute vpon the hemme of the tuncle, a bell z a pomgranate, a bell z a pomgranate rounde aboute, to do seruyce in, as the LORDE commaunded Moses.

And they made albes also wrought of whyte sylke for Aaron z his sonnes, z y^e mytter of whyte sylke, and the goodly bonettes of whyte sylke, and breches of twyned whyte linnen, and the girdle of needle worke euē of whyte twyned sylke, yalow sylke, scarlet, and purple, as the LORDE commaunded Moses.

They made the foreheade plate also to y^e holy crowne, of pure golde, and wrote therein with grauen worke: the holynes of the LOR

DE, and fastened a yalowe lace theron, to tye it vnto the myter aboue, as the LORDE commaunded Moses.

Thus the whole worke of y^e Habitation of y^e Tabernacle of wytnesse, was fynished. And the childre of Israel dyd all that the LORDE commaunded Moses, & brought the Habitation vnto Moses: the Tabernacle & all the apparell therof, the buttons, bordes, barres, pilers, sockettes, & couerynge of reed stymmes of rammes, the couerynge of doo stymmes, & the vayle, y^e Arke of wytnesse & the stanes therof, the Mercyseate, the table & all his apparell, & the shewbied, the candil stick, & the lampes prepared, and all his apparell, & oyle for the lightes, the golden altare, the anoyntinge oyle & incense, the hangin

ge in the Tabernacle dore, the brasen alcare, & his brasen gredyren & his stanes, & all his apparell, & lauer & his soete, the hangynge of y^e court & the pilers & sockettes therof, & hanginge in the court gate & his pilers & nales, & all the ordynaunce for the seruyce of the Habitation of y^e Tabernacle of wytnesse, y^e mynistringe vestimētes of Aarō y^e prest, to do seruyce in y^e Sanctuary, & the garnētes of his sonnes, & they might execute y^e prestes office. Acordinge to all that y^e LORDE commaunded Moses, euē so dyd the childre of Israel in all this seruyce. And Moses sawe all y^e worke, & they dyd it euē as y^e LORDE had commaunded, and he blessed them.

The XL. Chapter.



And y^e LORDE spake vnto Moses, & sayde: In the fyfth daye of the first moneth shalt thou set vp y^e Habitation of y^e Tabernacle of wytnesse, and shalt put the Arke of wytnesse ther in, and hang the vayle before y^e Arke. And thou shalt bringe in the table, and garnish it, and bringe in the candil stick, and put the lampes theron. And y^e golden alcare of incense shalt thou set before y^e Arke of wytnesse, & hange vp the hanginge in the dore of the Habitation. But the altare of burnesffering

The ij. booke of Moses.

ges shalt thou set before the doore of the Habitation of the Tabernacle of wytnesse: ⁊ the lauer betwixte the Tabernacle of wytnesse and the altare, and put water therin, ⁊ set the courte rounde aboute, and hange vp the hanginge in the courte gate.

B And thou shalt take the anoyntyng oyle, and anoynte the Habitation and all that is there in, ⁊ shalt consecrate it, and all y apparell therof, that it maye be holy. And thou shalt anoynte the altare of burnt offerynges and all his vessels, and consecrate it, that it maye be most holy. The lauer also ⁊ his foote shalt thou anoynte ⁊ consecrate.

Exo. 29. 2 And thou shalt brynge Aaron ⁊ his sonnes vnto the doore of the Tabernacle of wytnesse, and wash them with water, ⁊ put the holy vestimentes vpon Aaron, and anoynte him, and consecrate him, that he maye be my priest. And thou shalt brynge his sonnes also, and put the albes vpon them, and anoynte them, as thou hast anoynted their father, ⁊ they maye be my prestes. And this anoyntinge shall they haue for an everlastinge priesthode amonge their posterities. ⁊ And Moses dyd all as the LORDE commaunded him.

Num. 9. c Thus was the Tabernacle set vp in the seconde ycare vpon the first daye of the first moneth. And whan Moses reared it vp, he fastened y sockettes and the bordes, and barres, and set vp the pilers, and spied out the tent ouer the Habitation, and put the couerynge of the tent aboue an hye, as the LORDE commaunded him. And he toke the wytnesse, and layed it in the Arke, and put y statutes in the Arke, and set the Mercyseate aboue vpon the Arke, and brought the Arke in to the Habitation, and hanged the vayle before the Arke of wytnesse, as the LORDE commaunded him.

And he set the table in the Tabernacle of wytnesse, in the corner of the Habitation vpon the north syde without the vayle, and prepared bried theron before y LORDE, as the LORDE commaunded him.

D And he set in the candilsticke also, euen ouer agaynst the table, in the corner of the Habitation vpon the south syde, and put the

The xl. Chap.

lampes theron before y LORDE, as the LORDE commaunded him. And the golden altare set he in also before the vayle, and brent swete incense theron, as the LORDE commaunded him. And hanged vp the hanginge in the Tabernacle doore. As for the altare of burnt offerynges, he set it before the doore of the Habitation of y Tabernacle of wytnesse, and offred burnt offerynges and meate offerynges theron, as the LORDE commaunded him.

And the Lauer set he betwixte the Tabernacle of wytnesse and y altare, and put water therin to wash withall. And Moses, Aaron and his sonnes washed their handes and fete ther at: for they ought to wash the, whan they wente in to the Tabernacle of wytnesse, or whan they wente vnto the altare, as the LORDE commaunded him.

And he set vp the courte rounde aboute the Habitation and the altare, and hanged vp y hanginge in y courte gate. Thus Moses fynished the whole worke.

Then a cloude couered y Tabernacle of wytnesse, and the glory of the LORDE fylled the Habitation. And Moses coulde not go in to the Tabernacle of wytnesse, whyle the cloude abode theron, and the glory of y LORDE fylled the Habitation.

And whan the cloude remoued from the Habitation, then wente the children of Israel forth, as oft as they toke their iourney. But yf the cloude remoued not, then toke not they their iourney, tyll the daie that it remoued: for in the daye tyme was the

cloude of the LORDE vpon the Habitation, ⁊ in the night season was fyre therin, in y sight of all y house of Israel, in all their iourneis.

The ende of the seconde booke of Moses, called Exodus.

The iij. boke of Moses.
The thirde boke
 of Moses, called
 Leuiticus.

What this boke conteyneth.

- Chap. I. The ordie and vse of burntofferyn-
 ges, whether it be of small or greate catell, or
 of foules.
- Chap. II. Of meatofferynge with fyne flour,
 &c.
- Chap. III. Of deedofferynge, otherwysse cal-
 led healthofferynge, peace offerynge, or thāt-
 offerynge, and of the fatt.
- Chap. IIII. The offeringe for the sinne of a prest,
 of the whole congregacion, of the ruler, or of
 eny other meane man.
- Chap. V. The offeringe for swearinge, for an
 erreure or ignoraunce.
- Chap. VI. Of daylie burntofferynge & other
 oblacions: The offeringe of the prest in the
 daye of his anoyntinge.
- Chap. VII. Of thankofferynge. Of the fat &
 bloude, and of the anoyntinge of the prestes.
- Chap. VIII. Of the anoyntinge and consecra-
 tyng of Aaron and of his sonnes.
- Chap. IX. How Aaron and his sonnes offered
 for synne, & how the fyre of God consumed the
 burntofferynge.
- Chap. X. The death of Nadab & Abihu. The
 prestes were forbydden to drynke wyne, and
 their porcion of the offerynge appoynted
 them.
- Chap. XI. Of cleane and vncleane bestes &
 foules.
- Chap. XII. Of the vncleannesse of a woman in
 childe bedd, of hir clensynge or purificacion &
 of hir offerynge.
- Chap. XIII. Of Leprosy or Mezell.
- Chap. XIII. The clensynge of lepers, and of their
 offerynge.
- Chap. XV. Of all maner of vncleane fluxes or
 yssues, both of men and wemen.
- Chap. XVI. How might not allwaie go in to the
 Sanctuary. Of the two goates. Of fastinge in
 the seuenth moneth.
- Chap. XVII. All offerynge were first brought to
 the Tabernacle dore. No bloude ner deed car-
 ryon was to be eaten.
- Chap. XVIII. The degrees of consanguinite and
 affynite: And what wemen men ought not to
 marie.
- Chap. XIX. Dyuerse and many commaundemē-
 tes and statutes.
- Chap. XX. To geue sede vnto Moloch, & other
 vnlaful things are forbydden.
- Chap. XXI. How cleane and vnde fyled the pres-
 tes ought to lyue.
- Chap. XXII. How the prestes and their houshol-
 des ought to be: & how the offerynge ought
 to be vsed.
- Chap. XXIII. Of the holy dayes and hie feastes:
 namely, the Sabbath, Easter, Whyt sondaye
 (otherwise called the feast of weekes) the feast
 of Tabernacles, &c.
- Chap. XXIII. Of the oyle for the lampes and ligh-
 tes. Of the shewbred. Punishment for cursyn-
 ge and blasphemy.
- Chap. XXV. Of the rest of the seuenth yeare, &

The first. Chap. 30. xliij.

libertye of the fiftieth yeare, otherwysse cal-
 led the yeare of Iubylie, the yeare of hoines
 blowing, or the trompet yeare.

Chap. XXVI. Swete & lounge promyses of God
 for all soch as wyl kepe his commaundemētes:
 Agayne, Maruelous sore plagis are threate-
 ned vnto them, that wyl not harken to his
 worde.

Chap. XXVII. Of rowes, and of the fre yeare. Of
 redemyng or lowsynge out agayne of catell
 or londe, that a man promyseth, voweth or de-
 dicateth vnto the LORDE.

The first Chapter.



And the LORDE cal-
 led Moses, and spake
 vnto him out of y^e Ta-
 bernacle of wytnesse,
 and sayde: Speake vn-
 to y^e childe of Israel,
 & saie vnto them: Who
 so euer amōge you wyl
 brynge an offerynge vnto the LORDE, let
 him brynge it of y^e catell, euen of the oxen, &
 of the shepe.

If he wyl brynge a burntofferynge of y^e
 oxen (or greate catell) he let him offre a ma-
 le without blemyshe, before y^e dore of the Ta-
 bernacle of wytnesse, to reconcyle him self be-
 fore the LORDE, & let him laye his hande v-
 pon the heade of the burntofferynge, then
 shal he be reconcyled, so y^e God shalbe mer-
 cifull vnto him.

And he shall kyll the yonge ox before y^e LORDE: and y^e prestes Aarons sonnes shal
 brynge the bloude, and sprenkle it rounde a-
 bout vpon the altare, that is before the do-
 re of the Tabernacle of wytnesse. And the
 slynnne shalbe slayne from of the burntoffe-
 ryng, and it shalbe hewen in peces. And
 the sonnes of Aaron the prest shal make a fy-
 re vpon the altare, and laye wod aboue ther-
 on: and y^e peces, the heade, and the fatt shal
 they laye vpon the wodd that lyeth vpon y^e
 fyre on the altare. But y^e bowels & legges
 shal be wasshen with water, and the prest
 shal burne alltogether vpon the altare for a
 burnt sacrifice: this is an offerynge of a swe-
 te sauoure vnto the LORDE.

If he wyl offre a burnt sacrifice of the
 small catell, that is, of the lames or goa-
 tes, then let him offre a male without a ble-
 myshe. And he shall kyll it before the LORDE,
 euen at the corner of the altare on the north
 syde before y^e LORDE. And (the prestes) Aa-
 rons sonnes shal sprenkle his bloude rounde
 about vpon y^e altare, and it shal be hewen
 in peces. And the prest shal laye them with
 the heade and the fatt, vpon the wodd that

Exo. 29. 8

Exo. 29. 6
 Leui. 1. 2

The iij. boke of Moses.

lyeth vpon the fyre on the altare. But the bowels and y legges shal be washsen with water. And y prest shal offre it altogether, and burne it vpon y altare for a burnt sacrifice. This is an offeringe of a swete sauoure vnto the LORDE.

D But yf he wil offre a burnt sacrifice of y fowles vnto the LORDE, then let him offre it of the turtill doves or of y yonge pigeons. And the prest shal brynge it vnto the altare, and wyngge the neck of it a sunder, that it maye be burnt vpon the altare, and let the bloude of it runne out vpon the sydes of the altare, and the croppes of it with the fethers shalbe cast vpon the heape of asshes besyde the altare towarde the east, and he shall denyde the wynges of it, but not breake the cleane of. And thus shall the prest burne it vpon the altare, euen vpon the wodde that lyeth vpon the fyre, for a burnt sacrifice. This is an offeringe of a swete sauoure vnto the LORDE.

The II. Chapter.

A **W**han a soule wyll offre a meat offeringe vnto the LORDE, then shal it be of fyne floure, and he shal poure oyle vpon it, and put frankincense thereon, z so brynge it vnto Aarons sonnes the prestes. Then shal one of them take his handfull of the same floure, and oyle with all the frankincense, and burne it for a remembraunce vpon the altare. This is an offeringe of a swete sauoure vnto the LORDE. As for y remnaunt of the meat offeringe, it shalbe Aarons and his sonnes. This shalbe y most holy of the offeringes of the LORDE.

Leui. 6. b
and 9. c
Nu. 15. a

B But yf he wyll brynge a meat offeringe of that which is baken in the oven, then let him take swete cakes of wheate, mixte with oyle, and vnleuened wafers anoynted with oyle. Neuertheles yf thy meat offeringe be enythinge of that which is fryed in the panne, then shal it be of fyne swete floure myrte with oyle: And thou shalt cut it in peces, z poure oyle thereon: so is it a meat offeringe. But yf thy meat offeringe be ought broyled on the gredyon, then shalt thou make it of fyne floure with oyle. And the meat offeringe that thou wilt make of soch thinges for the LORDE, shalt thou brynge vnto y prest, which shal brynge it vnto the altare, z shal heue vp the same meat offeringe for a remembraunce, and burne it vpon the altare. This is an offeringe of a swete sauoure vnto the LORDE. As for the remnaunt, it shal be Aarons and his sonnes. This shalbe the most holy of the offeringes of the LORDE.

The iij. Chap.

All the meat offeringes that ye wil offre vnto the LORDE, shal ye make without leue. For there shal no leue nor hony be burnt for an offeringe vnto the LORDE. But for the offeringe of the firstlinges shal ye offer the vnto the LORDE. Neuertheles they shal come vpon no altare for a swete sauoure.

All thy meat offeringes shalt thou salt. And thy meat offeringe shal neuer be without y salt of the couenaunt of thy God: for in all thy offeringes shalt thou offre salt. **D** * Matt. 5. 13
Marc. 9. 5
Col. 4. 6

But yf thou wilt offre a meat offeringe of the first frutes vnto y LORDE, then shalt thou drye that which is grene, by the fyre, z beate it small, and so offre the meat offeringe of thy first frutes. And thou shalt put oyle vpon it, and laye frankincense thereon, so is it a meat offeringe. And then shall the prest beate it, and burne of the oyle with all the frankincense for a remembraunce. This is an offeringe vnto the LORDE.

The III. Chapter.

B Ut yf his offeringe be a deed offeringe of greate catell (whether it be oxe or cowe) then shal he offre soch as is without blemish before the LORDE, z shal laie his hande vpon the heade of it, and kyll it before the doore of the Tabernacle of wytnesse. And the prestes Aarons sonnes, shall sprentle the bloude rounde aboute vpon the altare, and shal offre of y dead offeringe vnto the LORDE: namely, all the fat that is within, and the two kydneyes with the fat that is thereon vpon the loynes, and the nett on the leuer vpon the kydneyes also. And Aarons sonnes shal burne it vpon the altare for a burnt offeringe, euen vpon the wodde that lyeth on the fyre. This is an offeringe of a swete sauoure vnto the LORDE.

B If his dead offeringe be of small catell, whether it be male or female, it shal be without blemish: If it be a lambe, then shall he brynge it before the LORDE, z shal laie his hande vpon the heade of it, and sleie it before the Tabernacle of wytnesse. And Aarons sonnes shal sprentle his bloude rounde aboute vpon the altare, and so offre of the dead offeringe vnto the LORDE: namely, the fat of it, all the rompe with the backe, and the fat that couereth the bowels, with all y fat that is within, and the two kydneyes with the fat that is thereon vpon the loynes, z the nett on the leuer vpon the kydneyes also. And the prest shal burne it vpon the altare, for y meate of the offeringe vnto y LORDE.

But yf his offeringe be a goate, and bringeth it before the LORDE, he shal laie his

C

The iij. boke of Moses.

The iij. Chap. No. xliij.

hande vpon the heade of it, and kyll it before the Tabernacle of wytnesse. And Aarons sonnes shal sprikle the bloude rounde aboute vpo the altare, & shal offer therof a sacrifice vnto the LORDE: namely, the fat & couereth the bowels, and all the fat & is within, the two kydneyes with the fat that is thereon vpon the loynes, & the net on the leuer vpon the kydneyes. And the prest shal burne it vpo the altare, for the meate of the sacrifice to a swete sauoure.

Leuit. 7. c

All the fatt is the LORDES. Let this be a perpetuall lawe amonge yo^r posterities in all youre dwellynges, that ye eate no fatt, ner bloude.

Gen. 9. a
Leuit. 17. d
and 19. f

The III. Chapter.

A

And the LORDE spake vnto Moses, & sayde: Speake vnto the childre of Israel, and saye: Whan a soule synneth thorow ignoraunce in any commaundement of the LORDE, which he ought not to do: As namely, yf a prest which is anoynted, synne, that he make the people do amysse, he shall brynge for & synne that he hath done, a yonge bullocke without blemyshe vnto the LORDE for a synofferynge. And the bullocke shal he brynge to the doore of the Tabernacle of wytnesse before the LORDE, & laie his hade vpo his heade, & kyll him before & LORDE.

Leuit. 9. b

Leuit. 16. c

B

And & prest & is anoynted, shal take of his bloude, & brynge it in to the Tabernacle of wytnesse. And he shall dyppe his synger in to the bloude, & sprikle therewith seuen tymes before the LORDE, towarde the vayne of & Holy. And he shal put of the same bloude vpon the hornes of the altare of incense, & stondeth before & LORDE in the Tabernacle of wytnesse: & all the bloude of the bullocke shal he poure vpon the botome of the altare of burntofferings, & stondeth at the entring in of & Tabernacle of wytnesse. And all the fat of the synofferynge shal he heue vp: namely, the fat & couereth the bowels, & all the fat & is within, & two kydneyes with the fatt that is thereon vpon the loynes, and the net on the leuer vpon the kydneyes also (like as he heueth it from the oxe in the deadofferynge) and shal burne it vpon the altare of burntofferings. But the stynne of the bullocke, and all the fleshe, with the heade & legges, & the bowels and the donge, shal he carry alltogether out of the hoost, in to a cleane place, where & asshes are poured out, & shal burre it vpon woodd with fyre.

Exo. 29. b
Nu. 19. a

Whan the whole congregacion of Israel synneth thorow ignoraunce, & the dede be hyd from their eyes, so & they do ought agaynst

eny of the comaundementes of the LORDE, which they shulde not do, & come afterwarde to the knowlege of the synne that they haue done, they shal bringe a yonge bullocke for a synofferynge, and set him before & doore of & Tabernacle of wytnesse. And the Elders of the congregacion shal laye their handes vpon his heade before the LORDE, & kyll & bullocke before the LORDE. And & prest & is anoynted shal brynge of & bullockes bloude in to the Tabernacle of wytnesse, & dyppe ther in with his synger, and sprikle therewith seuen tymes before the LORDE, euē before the vayne of the Holy. And shal put of the bloude vpon the hornes of the altare, & stondeth before the LORDE in the Tabernacle of wytnesse: & all & other bloude shal he poure vpo the botome of & altare of burntofferings, & stondeth before the doore of & Tabernacle of wytnesse. But all his fatt shal he heue vp, & burne it vpo the altare: & shal do with this bullocke, as he dyd with & bullocke of the synofferynge: Thus the prest shal make an attonement for them, & it shall be forgeuen them. And the bullocke shal he brynge without the hoost, and burne him, as he brennt & first bullocke. This shal be & synofferynge of the congregacion.

Whan a prynce synneth, & doth agaynst the comaundement of the LORDE his God, & he ought not to do, & offendeth ignorauntly, & cometh to the knowlege of his synne & he hath done, he shal bringe for his offeringe an he goate without blemyshe, & laye his hande vpo the goates heade, & slaye him in & place where & burntofferings are slayne before & LORDE. The shal & prest take of & bloude of & synofferynge wth his synger, and put it vpon the altare of burntofferings, & poure the other bloude vpon the botome of the altare of burntofferings. But all the fat of it shal he burne vpo the altare, like as the fat of the healthofferynge. And so the prest shal make an attonement for his synne, and it shal be forgeuen him.

Wha a soule of & comon people synneth ignorauntly, doinge eny thinge agaynst the comaundement of the LORDE, & he ought not to do, & so offendeth, & cometh to & knowlege of the synne & he hath done, he shal bringe for his offeringe a she goate without blemyshe, for the synne & he hath done, and shal laye his hande vpon the heade of the synofferynge, & slaye it in the place of the burntofferings. And the prest shal take of the bloude wth his synger, & put it vpon the hornes of & altare of burntofferings, & poure

The iij. boke of Moses.

The v. Chap.

all the bloude vpon the botome of the altare. But all the fat of it shal he take awaye, like as he taketh awaye the fat of the dead-offerynge, and shal burne it vpon the altare for a sweete sauoure vnto the LORDE. And so shal the prest make an attonement for him, and it shal be forgiven him.

G But yf he brynge a lambe for a synofferynge, then let him brynge a female without blemyshe, and laye his hande vpon the head of the synofferynge, & kyll it for a synofferynge, in the place where the burnt-offerynges are slayne. And the prest shal take of 3. bloude wth his synger, & put it vpon the hornes of the altare of burnt-offerynges, & poure all the bloude vpon the botome of the altare. But all 3. fatt therof shal he take fro it, like as he dyd the fat of the lambe of the healt-offerynge, & shal burne it vpon 3. altare for the LORDES sacrifice. And so yf prest shal make an attonement for the synne that he hath done, and it shal be forgiven him.

The V. Chapter.

A **W**han a soule synneth, yf he heare a cursyng, and is wytnesse therof, or hath sene it, or knowe it, & telleth it not, he is gilty of a trespase. **W**han a soule toucheth eny vncleane thynge, whether it be yf carion of an vncleane beast, or catell, or wombe, & was not aware of it, he is vncleane, and hath offended. **W**han he toucheth an vncleane man (what vncleanness so ever a man is defyled withall) & was not aware of it, & afterwarde cometh to 3. knowlege therof, yf same hath offended. **W**han a soule sweareth, so yf he pronounceth wth his mouth to do euell or good (what so ever it be that a man pronounceth wth an oath) & was not aware of it, & afterwarde cometh to the knowlege therof, he hath offended in one of these.

B Now whan it so is, yf he hath offended in one of these, & is enfourmed therof, what he hath synned, he shal bringe vnto 3. LORDE for his trespase of this his synne yf he hath done, a female from the flocke, either a yewe or a she goate for a synofferynge: so shal the prest make an attonement for him concerninge his synne. But yf he be not able to brynge a shepe, then let him brynge vnto 3. LORDE for his offence that he hath done, two turtill doves or two yonge pigeons: one for a synofferynge, the other for a burnt-offerynge, and brynge them to the prest: Which shal make the first a synofferynge, and fyist wringe the neck of it, so that he plucke it not cleane of, and sprenkle wth the bloude vpon the sydes of the altare, and let the residue

of the bloude blede out vpon the botome of the altare: This is the synofferynge. As for the other, he shal make it a burnt-offerynge, after the maner therof. And thus shal the prest make an attonement for him concerninge the synne that he hath done, & it shal be forgiven him. But yf he be not able to brynge two turtill doves or two yonge pigeons, then let him brynge his offeringe for his synne, a tenth deale of an Ephah of fyne fleure for a synofferynge. But he shal put no oyle theron, ner laye frankincense vpon it, for it is a synofferynge. And he shal brynge it vnto the prest, & yf prest shal take his hand full of it for a remembraunce, and burne it vpon the altare for an offeringe vnto the LORDE. This is a synofferynge. And so shal the prest make an attonement for him, concerninge his synne that he hath done, & it shal be forgiven him. And the remnant shal be the prestes, like a meat-offerynge.

And the LORDE spake vnto Moses, & sayde: If a soule trespase, so yf thorow ignorance he offendeth in any thynge yf is halowed vnto the LORDE, he shal brynge his trespass-offerynge vnto the LORDE, euen a ramme from 3. flocke without blemyshe, worth two Syckles of syluer, after the Syckle of the Sanctuary, for a trespase offeringe: and loke what he hath offended in the halowed thynge, he shal make restitution, & geue the fift part more therto. And he shal deliuer it vnto 3. prest, which shal make an attonement for him wth the ramme of the trespase offeringe, & it shal be forgiven him.

Whan a soule synneth, and doth ought agaynst eny comaundement of the LORDE, yf he shulde not do, & is infourmed therof, he hath trespassed, & is gilty of the synne. And he shal brynge from the flocke a ramme without blemyshe (that is worth a trespase-offerynge) vnto the prest, which shal make an attonement for him concerninge his ignorance which he dyd, and was not aware, and it shal be forgiven him. This is the trespase-offerynge, because he trespassed agaynst the LORDE.

And yf LORDE talked with Moses, and sayde: Whan a soule synneth, & trespasseth agaynst the LORDE, so that he denyeth vnto his neighbour that which he gaue him to kepe, or that was put vnder his hande, or that he hath violently taken awaye, or gotten vnrightheously, or founde that was lost, and denyeth it wth a false oath, what so ever it be, wherein a man synneth agaynst his neighbour. Now whan it cometh so

Leui. 24. c

Agg. 1. b

1. cor. 5. c

D

Exo. 10. b

Leui. 12. d

The iij. booke of Moses.

Num. 5.2 to passe, that he synneth after this maner, & trespasseth, he shal restore agayne that he toke violently awaye, or gat wrongeously, or that was geuen him to kepe, or that he hath founde, or what so euer it be aboute & which he hath sworne falsely, he shal restore it agayne whole altogether, and geue the fift part more therto, euen to him that it belonged vnto, the same daye that he geueth his trespass offeringe. But for his trespass he shall brynge for the LORD (euen vnto the prest) a ramme from the flocke without blemish, that is worth a trespass offeringe. Then shall the prest make an attonement for him before the LORD, and all that he hath synned in, shalbe forgiven him.

The VI. Chapter.

And the LORD spake vnto Moses, and sayde: Commaunde Aaron and his sonnes, and saye: This is the lawe of the burnt offeringe. The burnt offeringe shall burne vpon the altare all night vntyll the mornynge. But the fyre of the altare onely shal burne thereon. And the prest shal put on his linnen albe, and his linnen breeches vpon his flesh, and shal take vp the asshes, that the fyre of the burnt offeringe vpon the altare hath made, and shall poure them besyde the altare. Then shall he put of his rayment, and put on other rayment, and carry out the asshes without the hoost, into a cleane place.

The fyre vpon the altare shal burne, and neuer go out. The prest shal kyndle wode thereon euery mornynge, and dreesse the burnt offeringe vpon it, and burne the fat of the deed offeringes thereon. The fyre shall euer burne vpon the altare, and neuer go out.

B And this is the lawe of the meat offeringe, which Aarons sonnes shall offre before the LORD vpon the altare. One of them shall haue his handfull of fyne floure of & meat offeringe, and of the oyle, and all the frankincense that lyeth vpon the meat offeringe, and shall burne it vpon the altare for a swete sauoure a remembraunce vnto the LORD. As for the remmaunt, Aaron and his sonnes shal eate it, and vnleuened shal they eate it in the holy place, namely, in the courte of the Tabernacle of witnessse. With leue shal they not bake their porcion, which I haue geuen them of my offeringes. It shalbe vnto them most holy, as the synofferinge and trespass offeringe. All the males amonge the children of Aaron shal eate of it. Let this be a perpetuall lawe for youre posterities in the sacrifices of the LORD.

The viij. Chap. 30. xliij.

No man shall touch it, excepte he be consecrated.

And the LORD spake vnto Moses, and sayde: This shalbe the offeringe of Aaron and of his sonnes, which they shall offre vnto the LORD in the daie of their anoyntinge. The tenth parte of an Ephah of fyne floure for a meat offeringe daylie, the one half parte in the mornynge, the other half parte at euen. In the panne with oyle shall thou make it, and brynge it fryed, and in peeces shalt thou offer it for the swete sauoure of the LORD. And the prest which amonge his sonnes shalbe anoynted in his steade, shall do this. This is a perpetuall dewtye vnto the LORD. It shal be burnt altogether: for all the meat offeringes of the prest shalbe consumed with the fyre, and not be eaten.

And the LORD talked with Moses, and sayde: Speake vnto Aaron and his sonnes, and saye: This is the lawe of the synofferinge: In the place where thou slayest & burnt offeringe, shalt thou slaye the synofferinge also before the LORD. This is most holy. * The prest that offereth the synofferinge, shal eate it in the holy place, in the courte of the Tabernacle of witnessse. No man shal touch the flesh thereof, excepte he be halowed. And yf eny garment be sprentled with the bloude of it, it shalbe washē in the holy place. And the earthen pot that it is sodden in, shalbe broken. But yf it be a brasen pot, it shalbe scoured, and rised with water. All the males amonge the prestes shal eate thereof, for it is most holy. Notwithstandinge all the synofferinge whose bloude is brought in to the Tabernacle of witnessse to make an attonement, shall not be eaten, but burnt with fyre.

Ofc. 4. b

Leui. 11. c
and 15. b

The VII. Chapter.

And this is the lawe of the trespass offeringe, and it shal be most holy. In the place where the burnt offeringe is slayne, shall the trespass offeringe be slayne also, & there shall of his bloude be sprentled rounde aboute vpon the altare. And all his fat shalbe offered: the rompe and the fat & couereth the bowels, the two kydneyes with the fat & is thereon vpon the loynes, and the net on the leuer vpon the kydneyes also. And the prest shal burne it vpon the altare for an offeringe vnto the LORD. This is a trespass offeringe.

All the males amonge the prestes shal eate it in the holy place, for it is most holy: euen as the synofferinge, so shall the trespass of-

The iij. booke of Moses.

The viij. Chap.

ferynge be also, they shall both haue one lawe: and it shal be the prestes, that reconcy letch ther w^t. Loke which prest offereth eny mans burnt offerynge, the stynne of the same burnt offerynge that he hath offered, shal be his. And euery meat offerynge that is baken in the ouen, roasted vpon the gredyon, or fryed in the panne, shal be the prestes y^e offereth it. And euery meat offerynge y^e is myngled with oyle, or drye, shal belonge vnto all Aaron sonnes, vnto one as well as another.

B And this is y^e lawe of the health offeringe, that is offered vnto the L O R D E. If they wyll offre a sacrifice of thankes geuynge, then shal they offre unleued cakes meyled with oyle, and swete wafers straked ouer with oyle, and fryed cakes of fyne flour meyled with oyle. This offerynge also shal they brynge vpon a cake of leuened bred, to the thank offerynge of his health offerynge: and of them all he shal offre one for an heue offerynge vnto the L O R D E. And it shal be the prestes, that sprentleth the bloude of the health offerynge. And the flesh of the thank offerynge in his health offerynges, shal be eaten the same daye that it is offred, and there shall nothynge be left ouer vntyll the morynge.

Leui. 19. b And whether it be a vowe or a fre wyl offerynge, * it shal be eaten the same daye that it is offred: yf ought be left ouer vntyll the morynge, yet maye it be eaten. But loke what remayneth vnto y^e thirde daye of the flesh that is offred, it shal be brent with the fyre. And yf eny man vpon the thirde daie eate of y^e offred flesh of his health offerynge, he shal not be accepted that offred it. Neither shall it be rekened vnto him, but it shal be refused. And loke which soule eateth therof, the same is giltye of a mysdede.

C And the flesh that toucheth eny vncleane thynge, shal not be eaten, but burnt with the fyre. But who so euer is cleane of body, shal eate of the flesh: and the soule that eateth of y^e flesh of y^e health offerynge which belongeth vnto the L O R D E, his vncleannes be vpon him, and he shal be roted out from amonge his people.

And whan a soule toucheth eny vncleane thynge, whether it be an vncleane man, catell, or eny other abhominacion that is, and eateth of the flesh of the burnt offerynge, that belongeth vnto the L O R D E, the same shal be roted out from amonge his people.

And the L O R D E talketh with Moses,

and sayde: Speake vnto the children of Israel, & saye: Ye shall eate no fat of oxen, lambes, and goates: neuerthelesse the fat of it that dyeth alone, and of such as is come of wyld beasts, that maye ye occupye to all maner of vses, but ye shall not eate it.

For who so euer eateth the fat of y^e beest that is geuen vnto the L O R D E for an offerynge, the same soule shal be roted out from his people. Moreover, * ye shall eate no bloude, nether of catell, ner of foules, where so euer ye dwell. What soule eateth eny bloude, the same shall be roted out from his people.

And the L O R D E talked with Moses, and sayde: Speake vnto the children of Israel, and saye: Who so wyll offre his health offerynge vnto the L O R D E, the same shall also brynge with all, that belongeth vnto y^e health offerynge for the L O R D E. But he shall brynge it with his hande for the offerynge of the L O R D E: namely the fat vpon the brest shal he brynge, with the brest, to be a waue offerynge before the L O R D E. And the prest shal burne the fat vpon the altare, and the brest shal be Arons and his sonnes.

And the right shulder shal they geue vnto the prest for a gift of their health offerynges. And loke which of Arons sonnes offreth the bloude of the health offerynges, and the fat, the same shall haue the right shulder for his parte. * For the waue brest and the heueshulder haue I taken of the children of Israel, and of their health offerynges, and haue geuen them vnto Aaron the prest and vnto his sonnes for a perpetuall dewtye.

This is the anoyntinge of Aaron and of his sonnes, of the offerynges of the L O R D E, in the daye whā Moses presented them to be prestes vnto the L O R D E, what tyme as the L O R D E commaunded (in the daye whan he anoynted them) to be geuen them of the children of Israel for a perpetuall dewtye, and vnto all their posterities. And this is the lawe of the burnt offerynge, of the meat offerynge, of the syn offerynge, of the trespase offerynge, of the offerynge of consecracion, and of the health offerynges, which the L O R D E commaunded Moses vpon mount Sinai, in the daye whan he gaue him in commaundement vnto the children of Israel, to offre their offerynges vnto y^e L O R D E in the wyldernes of Sinai.

The VIII. Chapter.



AND the LORDE spake vnto Moses, & sayde: Take Aaron and his sonnes wth him, & their vestimentes, & the anoyntinge oyle, & a bullocke for a synofferynge, two rammes, and a maunde with unleuended bried, and call the whole congregacion together, before the dore of the Tabernacle of wytnesse. Moses dyd as the LORDE commaunded him, and gathered the congregacion together vnto the dore of y^e Tabernacle of wytnesse, and sayde vnto them: This is it, that the LORDE hath commaunded to do.

B And he toke Aaron and his sonnes, and wafshed them with water, and put the albe vpon him, and girde him with the girdell, and put vpon him the yalowe tuncycle, and put the ouerboddy cote vpon him, and girde him vpon the ouerboddy cote, & put the brest lappetheron, and in y^e brestlappette light and perfectnesse: And set the myter vpon his heade. And vpon the myter euen aboue his fore heade, put he a plate of golde on the holy crowne: as y^e LORDE comaunded Moses.

Exo. 30. d And Moses toke the anoyntinge oyle, & anoynted the habitation, and all that was therein, and consecrated it, and sprentled therewith seueⁿ tymes vpon the altare, and anoynted the altare with all his vessels, the lauer with his fote, that it might be consecrated: and poured the anoyntinge oyle vpon Aarons heade, and anoynted him, y^e he might be consecrated.

C And he brought Aarons sonnes, and put albes vpon them, and girde them with the girdle, and put bonettes vpon their heades, as the LORDE commaunded him.

And he caused bringe a bullocke for a synoffrynge. And Aaron with his sonnes layed their handes vpon his heade, and then was he slayne. And Moses toke of the bloude, &

put it vpon the homes of the altare rounde aboute with his synger, and purified the altare, and poured the bloude vpon the botome of the altare, and consecrated it, that he might reconcyle it. And toke all the fat vpon the bowels, the nett vpon the leuer, and the two kydneys with the fat thereon, and burned it vpon the altare. But the bullocke wth his slaynne, flesh, & donge, burned he with fyre without the hoost, as the LORDE commaunded him.

Exo. 29. b

And he brought a ramme for a burnt offeringe. And Aaron wth his sonnes layed their handes vpon his heade, & then was he slayne. And Moses sprentled of y^e bloude vpon the altare rounde aboute, hewed the ramme in peces, and burnt the heade, the peces, and the fatt. And wafshed the bowels and the legges with water, and so burnt y^e whole ramme vpon the altare. This was a burnt offeringe for a swete sauoure, euen a sacrifice vnto the LORDE, as the LORDE commaunded him.

Exo. 29. c

He brought also the other ramme of the offeringe of the consecracion. And Aaron with his sonnes layed their handes vpon his heade, and then was it slayne. And Moses toke of his bloude, and put it vpon the tynpe of Aarons right eare, and vpon the thombe of his right hande, and vpon the greates toe of his right fote.

And he brought Aarons sonnes, and put of the bloude vpon the tynpe of the right eare of them, and vpon y^e thombes of their righte handes, and vpon the greates toes of their righte fete, and poured the resydue of the bloude vpon the altare rounde aboute. And he toke the fat and the rompe, and all the fat vpon the bowels, and the nett vpon the leuer, the two kydneys with the fat thereon, and the righte shulder. And out of the maunde of unleuended bried before the LORDE, he toke an unleuended cake, and a cake of oyled bried, and a waser, and layed them vpon the fat, and vpon the right shulder, and put all together vpon the handes of Aaron and of his sonnes, and waued it for a waueofferinge before the LORDE.

Exo. 29. d

And afterwarde toke he all agayne from their hondes, and burned them on the altare, euen vpon the burnt offeringe: for it is an offeringe of consecracion for a swete sauoure, euen a sacrifice vnto y^e LORDE. And Moses toke the brest, and waued it a waueofferinge before the LORDE, of the ramme of the offeringe of consecracion: the same was Moses parte, as the LORDE commaunded

Exo. 29. e

The iij. booke of Moses.

The ix. Chap.

Moses. And Moses toke of ʒ anoyntinge oyle, ʒ of the bloude vpon the altare, ʒ sprentled it vpon Aaron ʒ his vestimentes, vpon his sonnes ʒ vpon their vestimentes, and so cōsecrated Aaron ʒ his vestimentes, his sonnes and their vestimentes with him.

G And he sayde vnto Aaron ʒ his sonnes: Seeth ʒ flesh before the dore of the Tabernacle of wytnesse, ʒ there eate it, ʒ the bried in ʒ maunde of the cōsecracion offeringes, as it is cōmaunded me, ʒ sayde: Aaron ʒ his sonnes shall eate it. As for ʒ which remaineth of the flesh ʒ bried, ye shal burne it with fyre. And in seue dayes shal ye not departe from ʒ dore of the Tabernacle of wytnesse, vntyll the daye, ʒ the dayes of yoʒ cōsecracion offeringes be at an ende: for seue dayes must yoʒ handes be consecrated, as it is comē to passe this daye. The LORDE hath cōmaunded to do it, that ye might be reconcyled. And ye shal tary before the Tabernacle of wytnesse daye and night seuen dayes longe, ʒ shal kepe ʒ watch of ʒ LORDE, that ye dye not, for thus am I cōmaunded. And Aaron with his sonnes dyd all, that ʒ LORDE commaunded by Moses.

The IX. Chapter.

A And vpon the eight daye Moses called Aaron and his sonnes, and the Elders in Israel, and sayde vnto Aaron: Take vnto the a yonge calfe for a synofferinge, and a ramme for a burntofferinge, both without blemyshe, and bryng them before the LORDE, and speake vnto the chylidren of Israel, and saye: Take an he goate for a synofferinge: and a calf, and a shepe, both of a yeare olde, and without blemyshe for a burntofferinge: and an ore and a ramme for an healthofferinge, that we maye offre before the LORDE: and a meatofferinge myngled with oyle. For to daye shal the LORDE appeare vnto you.

B And they toke what Moses commaunded before ʒ dore of the Tabernacle of wytnesse, and the whole cōgregacion came nye, and stode before the LORDE. Then sayde Moses: This is it, which the LORDE commaunded that ye shulde do, and then shal the glory of ʒ LORDE appeare vnto you. And Moses sayde vnto Aaron: Go vnto ʒ altare, and * offre thy synofferinge and thy burntofferinge, and make an attonemēt for the and for the people. Then offre the peoples offeringe, and reconcyle them also, as the LORDE hath commaunded.

Hcb. 5. b
and 7. d

Leui. 4. a

And Aaron wente vnto the altare, and slewe ʒ calfe for his synofferinge, ʒ his son

nes brought the bloude vnto him. And he dyppe his synger in the bloude, and put it vpon the hornes of the altare, and poured ʒ bloude vpon ʒ botome of the altare. As for the fat and the kydneyes ʒ the net vpon the leuer of the synofferinge, he burnt the vpon the altare, as the LORDE cōmaunded Moses. The flesh also and the hyde burnt he w fyre without the hoost.

Afterwarde he slewe the burntofferinge, and Arons sonnes brought the bloude vnto him, ʒ he sprentled it rounde aboute vpon the altare. And they brought him the burnt offeringe in peces, ʒ the heade: ʒ he burnt it vpon the altare. And he washed the bowels and the legges, and burnt them aboue vpon the burntofferinge on the altare.

Then brought he the offeringe of the people, and toke the goate, that synofferinge of the people, and slewe it, and made a synofferinge therof, as of the fyrst. And brought the burntofferinge, and dyd as the lawe is: and brought the meatofferinge, and toke his handfull, and burnt it vpon the altare, besyde the burntofferinge of the morninge.

Leui. 4. 6

Leuit. 3. a

Afterwarde slewe he the ore and the ramme for the healthofferinge of the people. And his sonnes brought him the bloude, which he sprentled vpon the altare rounde aboute. But the fat of the ore ʒ of the ramme, the rompe, and the fat that couereth the bowels, ʒ the kydneyes, ʒ the net vpon the leuer, all sodi fat laied they vpon the brest, and burnt the fat vpon the altare. But the brest and the right shulder waued Aaron for a waueofferinge before the LORDE, as the LORDE commaunded Moses.

Leuit. 7. d

And Aaron lift vp his hāde over the people, and blessed them, and came downe from the worke of the synofferinge, burntofferinge, and healthofferinge. And Moses and Aaron wente in to the Tabernacle of wytnesse. And whan they came out agayne, they blessed the people. Then appeared the glory of the LORDE vnto all the people. For there came * a fyre from the LORDE, and vpon the altare it consumed the burntofferinge and the fat. Whan all the people sawe that, they reioysed, and fell vpon their faces.

1. Par. 7. a
2. Mac. 2. b

The X. Chapter.

A And ʒ sonnes of Aaron, Nadab and Abihu, toke ether of the his censure, ʒ put fyre therin, ʒ layed incense vpon it, and brought straunge fyre before the LORDE, which he commaunded them not. Then

Leui. 16. a
Num. 26. f

Exo. 30. b

The iij. booke of Moses.

The ix. Chap.

Moses. And Moses toke of ʒ anoyntinge oyle, ʒ of the bloude vpon the altare, ʒ sprentled it vpon Aaron ʒ his vestimentes, vpon his sonnes ʒ vpon their vestimentes, and so cōsecrated Aaron ʒ his vestimentes, his sonnes and their vestimentes with him.

G And he sayde vnto Aaron ʒ his sonnes: Seeth ʒ flesh before the dore of the Tabernacle of wytnesse, ʒ there eate it, ʒ the bried in ʒ maunde of the cōsecracion offeringes, as it is cōmaunded me, ʒ sayde: Aaron ʒ his sonnes shall eate it. As for ʒ which remayneth of the flesh ʒ bried, ye shal burne it with fyre. And in seuē dayes shall ye not departe from ʒ dore of the Tabernacle of wytnesse, vntyll the daye, ʒ the dayes of ʒ cōsecracion offeringes be at an ende: for seuē dayes must ʒ handes be consecrated, as it is comē to passe this daye: The LORDE hath cōmaunded to do it, that ye might be reconcyled. And ye shal tary before the Tabernacle of wytnesse daye and night seven dayes longe, ʒ shal kepe ʒ watch of ʒ LORDE, that ye dye not, for thus am I cōmaunded. And Aaron with his sonnes dyd all, that ʒ LORDE commaunded by Moses.

The IX. Chapter.

A And vpon the eight daye Moses called Aaron and his sonnes, and the Elders in Israel, and sayde vnto Aaron: Take vnto the a yonge calfe for a synofferinge, and a ramme for a burntofferinge, both without blemyshe, and bryng them before the LORDE, and speake vnto the children of Israel, and saye: Take an he goate for a synofferinge: and a calf, and a shepe, both of a yeare olde, and without blemyshe for a burnt offeringe: and an ore and a ramme for an healthofferinge, that we maye offre before the LORDE: and a meatofferinge myngled with oyle. For to daye shal the LORDE appeare vnto you.

B And they toke what Moses commaunded before ʒ dore of the Tabernacle of wytnesse, and the whole cōgregacion came nye, and stode before the LORDE. Then sayde Moses: This is it, which the LORDE commaunded that ye shulde do, and then shall the glory of ʒ LORDE appeare vnto you. And Moses sayde vnto Aaron: Go vnto ʒ altare, and * offre thy synofferinge and thy burntofferinge, and make an attonemēt for the and for the people. Then offre the peoples offeringe, and reconcile them also, as the LORDE hath commaunded.

Hcb. 5. b
and 7. d

Leul. 4. a

And Aaron wente vnto the altare, and slewe ʒ calfe for his synofferinge, ʒ his son

nes brought the bloude vnto him. And he dypte his synger in the bloude, and put it vpon the hornes of the altare, and poured ʒ bloude vpon ʒ botome of the altare. As for the fat and the kydneyes ʒ the net vpon the leuer of the synofferinge, he burnt the vpon the altare, as the LORDE cōmaunded Moses. The flesh also and the hyde burnt he wth fyre without the hoost.

Afterwarde he slewe the burntofferinge, and Arons sonnes brought the bloude vnto him, ʒ he sprentled it rounde aboute vpon the altare. And they brought him the burnt offeringe in peces, ʒ the heade: ʒ he burnt it vpon the altare. And he washed the bowels and the legges, and burnt them aboue vpon the burntofferinge on the altare.

Then brought he the offeringe of the people, and toke the goate, that synofferinge of the people, and slewe it, and made a synofferinge therof, as of the fyrst. And brought the burntofferinge, and dyd as the lawe is: and brought the meatofferinge, and toke his handfull, and burnt it vpon the altare, besyde the burntofferinge of the morninge.

Leui. 4. c

Leuit. 1. a

Afterwarde slewe he the ore and the ramme for the healthofferinge of the people. And his sonnes brought him the bloude, which he sprentled vpon the altare rounde aboute. But the fat of the ore ʒ of the ramme, the rompe, and the fat that couereth the bowels, ʒ the kydneyes, ʒ the net vpon the leuer, all soch fat laied they vpon the brest, and burnt the fat vpon the altare. But the brest and the right shulder waued Aaron for a Waueofferinge before the LORDE, as the LORDE commaunded Moses.

Leuit. 7. d

And Aaron lift vp his hāde ouer the people, and blessed them, and came downe from the worke of the synofferinge, burntofferinge, and healthofferinge. And Moses and Aaron wente in to the Tabernacle of wytnesse. And whan they came out agayne, they blessed the people. Then appeared the glory of the LORDE vnto all the people. For there came * a fyre from the LORDE, and vpon the altare it consumed the burntofferinge and the fat. Whan all the people sawe that, they reioysed, and fell vpon their faces.

1. Par. 7. a
2. Mac. 1. b

The X. Chapter.

A And ʒ sonnes of Aaron, Nadab and Abihu, toke ether of the his censure, ʒ put fyre therin, ʒ layed incense vpon it, and brought straunge fyre before the LORDE, which he commaunded them not. Then

Leul. 10. a
Num. 26. f

Exo. 30. k

The iij. booke of Moses.

that ye abhoire their carcasses. For all that haue not synnes, & scales in the waters, shall ye abhoire.

C And these shall ye abhoire amonge & foules, so that ye eate them not: The Aegle, the Goshauke, the Cormoraunte, the Vultur, & Byce, and all his kynde, and all Raucens wth their kynde: the Estrich, & Nightcrow, the Cocow, the Sparow hauke with his kynde, the litle Oule, the Storke, the greate Oule, & Backe, the pellycane, the Swanne, the pye, the Heron, & Jaye with his kynde, the Lap wyngge, and & Swalowe. And what so euer crepeth amonge the foules, and goeth vpon foure fete, shall be an abhominacion vnto you. Yet these shall ye eate of the foules that crepe and go vpon foure fete: euen those that haue no knyfes aboue vpon & legges, to hoppe withall vpon earth. Of these maye ye eate, as there is the Urbe with his kynde, and the Selaam with his kynde, & the Hargol with his kynde, & the Hagab wth his kynde. But what so euer els hath foure fete amonge the foules, it shall be an abhominacion vnto you, and ye shall take it for vncleane. Who so euer toucheth the carcase of soch, shall be vncleane vntill & euen: and who so euer beareth the carcase of eny of these, shall wash his clothes, and shall be vncleane vntill the euen.

Therfore euery beest that hath hofse, and deuydeth it not in to two clawes, & cherveth not cud, shall be vncleane vnto you. Who so euer toucheth soch, shall be vncleane. And what so euer goeth vpon handes amonge & beestes that go vpon foure fete, shall be vncleane vnto you. Who so euer toucheth the carcasses of the, shall be vncleane vntill euen. And he & beareth their carcase, shall wash his clothes, and be vncleane vntill the eue: For soch are vncleane vnto you.

E These shall be vncleane vnto you also, amonge the beestes that crepe vpon earth: & Mesell, the Mouse, the Tode, euery one with his kynde, the Hedgehogge, the Stello, the Lacerte, the Snale, and the Moule, these are vncleane vnto you amonge all that crepe. Who so euer toucheth the deed carcase of the, shall be vncleane vntill the euen. And what so euer eny soch deed carcase falleth vpon, it shall be vncleane, what so euer vessell of wodd it be, or rayment, or slynnne, or bagge. And euery vessell that eny thinge is occupied withall, shall be put in the water, and is vncleane vntill the euen, and then shall it be cleane. All maner of earthen vessell that eny soch carcase falleth in to, shall all be vncleane

The xij. Chap.

ne that therin is, & ye shall breake it. All meate which is eatē, that eny soch water cometh in to, is vncleane: & all maner of drynke that is drontē in all maner of soch vessell, is vncleane. And what so euer eny soch carcase falleth vpon, it shall be vncleane, whether it be ouen or kettell, so shall it be brokē, for it is vncleane, and shall be vncleane vnto you: Neuertheles the fountaynes, welles, & poudes of water are cleane. But who so euer toucheth their carcasses, is vncleane.

And though the deed carcase of eny soch fell vpon the fede that is sowne, yet is it cleane. But whan there is water poured vpon the fede, and afterwarde eny soch deed carcase falleth thereon, then shall it be vncleane vnto you.

Whan a beest dyeth that ye maye eate, he that toucheth the deed carcase thereof, is vncleane vntill euen. Who so eateth of eny soch carcase, shall wash his clothes, and be vncleane vntill the euen. Likewyse he that beareth eny soch carcase, shall wash his clothes, and be vncleane vntill the euen.

What so euer crepeth vpon earth, shall be an abhominacion vnto you, and shall not be eaten. And what so euer crepeth vpon & bely, or all that goeth vpon foure or mo fete, amonge all that crepeth vpon earth, shall ye not eate, for it shall be an abhominacion vnto you. Make not youre soules abhominable, and defyle you not in them, to stayne youre selues: for I am the LORDE youre God. Therfore shall ye sanctifie youre selues, that ye maye be holy, for I am holy. And ye shall not defyle youre selues on eny maner of crepyng beest, that crepeth vpon earth: for I am the LORDE, which brought you out of the londe of Egypte, that I might be youre God: therfore shall ye be holy, for I am holy.

This is the lawe ouer & beestes and foules, & all maner of soules of crepyng beestes in the waters, and all maner of soules & crepe vpon earth: that ye maie knowe to discern what is vncleane & cleane, and what maner of beestes are to be eaten, and which are not to be eaten.

The XII. Chapter.

And the LORDE talked with Moses, and sayde: Speake vnto the children of Israel, and saye: Whan a woman hath conceaued, and beareth a manchild, she shall be vncleane seven dayes, so longe as she suffreth hir disease, and in & eight daye shall & flesh of his foreslynnne be cut awaye. And she shall lyde at home thre and thirtie dayes in & bloude of hir purifieng: she shall

Leui. 5. a
Agg. 2. b

Leui. 19. a
1. Pet. 1. c

Leui. 6. d
and 15. b

Gen. 17. d

The iij. boke of Moses.

touch no holy thinge, ner come in to y^e Sanctuary, tyll the daies of hir purifieng be out. But yf she beare a maydechilde, the shal she be vncleane two weekes, so longe as she suffereth hir disease, and sixe and thre score daies shal she byde at home in the bloude of hir purifieng.

B *Luc. a. d* And whan the dayes of hir purifieng are out, for the sonne or for the daughter, she shal bryng a lambe of one yere olde for a burnt offeringe, and a yonge pigeon or a turtill doue for a synofferinge to the dore of y^e Tabernacle of wytnesse vnto y^e prest, which shal offre it before the LORDE, and make an attonemēt for her, and so shal she be cleanse from hir bloudyssue. This is the lawe for her that beareth a manchilde or maydechilde.

Leuit. 5. b But yf she be not able to bryng a shepe, then let hir take two turtill doues, or two yonge pigeons, the one for a burnt offeringe, the other for a synofferinge, then shall the prest make an attonement for her, so that she shal be cleane.

The XIII. Chapter.

A *U*nto y^e LORDE spake vnto Moses & Aaron, & sayde: Whan there ryseth vp eny thinge in the skynne of a mans flesh, whether it be a scabbe or a glistyringe whyte (as though there wolde be a leprosy in y^e skynne of his flesh) he shal be brought vnto Aaron the prest, or to one of his sonnes amonge y^e prestes. And whan the prest seyth the plage vpon the skynne of the flesh, that the hayres are turned to whyte, and it seme deper in that place then the other skynne of his flesh, then is it surely a leprosy, therfore shal the prest loke vpon him, and iudge him vncleane.

But whan there is eny whyte plecte in the skynne of his flesh, and yet seme no deper then the other skynne of the flesh, and the hayres be not turned to whyte, the shal the prest shut him vp seven dayes, and on y^e seventh daye loke vpon him: yf the plage seme vnto him as afore, & hath frett no deper in the skynne, then shall the prest shut him vp yet seven dayes mo. And whan he lokech on him agayne vpon the seventh daye, and fyndeth, that the plage be darkish, and hath frett no deper in the skynne, the shal he iudge him cleane, for it is but a skyrse, and he shal wash his clothes, & then is he cleane.

B But whan the scabbe fretteth farther in the skynne (after that he is sene of the prest, and iudged cleane) and he be now sene of

The xiiij. Chap. Ho. xlvij.

the prest agayne: whan the prest seyth the, & the scabbe hath frett farther in the skynne, he shal iudge him vncleane, for it is surely a leprosy.

Whan a plage of leprosy is vpo a man, he shalbe brought vnto the prest. Whan he seyth and fyndeth, that there is whyte ryssen vp in the skynne, and the hayre turned vnto whyte, and there be rawe flesh in the fore, the is it surely an olde leprosy in y^e skynne of his flesh, therfore shal the prest iudge him vncleane, and not shut him vp, for he is vncleane already.

But whan the leprosy breaketh out in the skynne, and couereth the whole skynne, from the heade vnto the fore, all that the prest can se, So whan the prest lokech vpon it, and fyndeth, that y^e leprosy hath couered all the flesh, he shal iudge him cleane, for so moch as it is turned all in to whyte vpon him, for he is cleane.

C Notwithstōdinge yf there be rawe flesh there, in the daye whan he is loked vpon, the is he vncleane. And whan the prest seyth y^e rawe flesh, he shall iudge him vncleane, for he is vncleane, & it is surely a leprosy. But yf the rawe flesh chaunge agayne, and be turned in to whyte, then shall he come vnto the prest. And whan the prest lokech vpon him, and fyndeth, that the plage is turned to whyte, he shall iudge him cleane, for he is cleane.

Whan there is a byle in the skynne of eny mans flesh, and healeth agayne, and afterwarde in the same place there aryse vpon eny whyte thinge, or a glistyringe whyte som what reedish, he shal be sene of the prest. So whan the prest seyth, that it appeareth to be lower then the other skynne, and the hayre turned to whyte, then shall he iudge him vncleane, for it is surely a plage of leprosy broken out of the byle. But yf the prest se and fynde, that the hayres are not whyte, and it not lower then the other skynne, and is darkish, he shal shut him vp seven dayes. If it hath frett farther in the skynne, then shall he iudge him vncleane, for it is surely a plage of leprosy. But yf the glistyringe whyte abyde styll, and freate no farther, the is it but a prynte of the byle, and the prest shal iudge him cleane.

D Whan the skynne of eny mans flesh is hurt with fyre, and the prynte of the burninge be reedish or whyte, and the prest lokech vpon him, and fyndeth the hayre turned to whyte vpon the mark of the burnyng, & it apeare deper then the other skynne, the

The iij. booke of Moses.

is there surely a leprosy brokē out of þe prynte of þe burnynge: therfore shal þe prest iudge hi vncleane, for it is a plague of leprosy. But yf the prest se and fynde, that þe hayre vpon the prynte of the burnynge is not turned vnto whyte, & is no lower then the other slynnne, and is darkish also, he shal shut him vp seven dayes.

And vpon the seventh daye he shal loke vpon him: yf it hath frett farther in þe slynnne, then shal he iudge him vncleane, for it is a leprosy. But yf it stode styll vpon the mark of the burnynge, and frett no farther in the slynnne, and is darkish, then is it a sore in þe mark of the burnynge, & the prest shal iudge him cleane, for it is but the prynte of the burnynge.

E Whan a man or woman is slynnne vpon the heade or beerd, and the prest seyth the mark, and fyndeth that it appeareth deper then the other slynnne, and the hayre be there goldē and thynne, then shal he iudge him vncleane: for it is a slynnne of leprosy of the heade or of the beerde. But yf the prest se that þe slynnne appeare no deper then the slynnne, and that the hayre is not of a pale colour, he shal shut him vp seven dayes. And vpon the seventh daye whan he lokeþ, and fyndeth, that the slynnne hath frett no farther, and there be no golden hayre there, and that the slynnne appeare no deper then the other slynnne, then let him be shauē: but so that he shauē not of the scabbe, and the prest shal shut him vp yet seven dayes moore. And vpon the seventh daye whā he lokeþ, and fyndeth that the slynnne hath frett no farther in the slynnne, and that it appeareth no deper then the other slynnne, then shal the prest iudge him cleane. And he shal wash his clothes, for he is cleane. But yf the scabbe freate farther in the slynnne (after þe he is iudged cleane) and the prest lokeþ, and fyndeth, that þe scabbe hath frett farther in the slynnne, then shal he seke no more for golden hayres, for he is vncleane. **S** Neuerthelesse yf he se that the scabbe stondeth styll, & that pale hayres are there rysen vp, then is þe scabbe hole, and he is cleane, therfore shal þe prest iudge him to be cleane.

Whā there is eny glisteringe whyte vpon þe slynnne of the flesh of a man or woman, and the prest seyth there that the glisteringe whyte vanysheth: then is it but a whyte scabbe rysen vp in þe slynnne, & he is cleane.

Whan the hayres fall out of the heade of a man or a woman, so that he is balde, the same is cleane. If they fall out of his fore hea-

The xij. Chap.

de, then is he fore heade balde & cleane. But yf there be a whyte reedish sore in the balde heade, or balde fore heade, then is there a leprosy rysen vp in the balde heade or balde forehead: therfore shal þe prest loke vpon him. And whan he fyndeth the whyte reedish sore rysen vp in his balde heade or balde fore heade, then shal þe slynnne of the flesh be as leporous, therfore is he a leporous man and vncleane. And the prest shal iudge him vncleane, because of þe same sore vpon his heade.

Who so now is leporous, his clothes shal be rent, and the heade bare, & the lippes mofled, and shal in eny wyse be called vncleane. And as longe as the sore is vpon him, he shal be vncleane, dwell alone, and haue his dwellinge without the hoost. Num. 5. 2
4. Re. 15. 2

Whan the plague of leprosy is in a cloth, whether it be wollen or linnen, in the warpe or west, whether it be linnen or wollen, or in a slynnne, or in eny maner thyng that is made of slynnne. And whan þe plague is pale or reedish in the cloth or slynnne, either in the warpe or west, or in eny maner thyng that is made of slynnne, the same is surely the plague of leprosy, therfore shal the prest loke vpon it. And whan he seyth the plague, he shal shut it vp seven dayes. And vpon the seventh daye whan he seyth that þe plague hath frett farther in the cloth, in the warpe or west, in a slynnne or in eny maner thyng that is made of slynnne, then is it a frettinge plague of leprosy, and is vncleane. And the cloth shal be burnt, either warpe or west, whether it be wollen or linnen, or eny thyng made of slynnne, wherein is eny soch plague. For it is a plague of leprosy, and shal be burnt wth fyre.

But yf the prest se that the plague hath fretted no farther in þe cloth, either in the warpe or west, or eny thyng made of slynnne, then shal he commaunde to wash the thyng that the plague is in, and shal shut it vp other seven dayes. And whan the prest seyth (after that the plague is washed) þe plague is not chaūged before his eyes, and hath fretted no farther also, yet is it vncleane, & shal be burnt wth fyre: for it is depe fretted inwarde, and hath made slynnnes. Neuertheles whan the prest seyth that the prynte is vanyshed after the washinge of it, then shal he rente it out of the clothe, and of the slynnne, out of the warpe or west. But yf it appeare eny more in the clothe (either in the warpe, or in the west) or eny maner thyng made of slynnne, then is it a waxinge plague: and with fyre shal it be burnt that eny soch plague is in. As for the cloth, either warpe or west, or eny ma-

The iij. boke of Moses.

ner thynge made of synne that is wasshē, and the plage be departed from it, it shalbe wasshēn once agayne, & then is it cleane.

This is the lawe ouer the plage of leprosy in clothes, whether they be wollen or linnen (ether in the warpe or in the west) and in eny manner of thynge made of synne, to indge them cleane or vncleane.

The XIII. Chapter.

• Mat. 8. a
Mar. 1. d
Luc. 5. b
and 17. b

AND the LORDE spake vnto Moses, and sayde: This is the lawe ouer y leper, whan he shalbe censed. He shall come vnto y prest, and the prest shal go out of the hoost, and loke how the plage of leprosy is healed vpon the leper. And he shal commaunde him that is to be censed, to take two luyinge bydes, which are cleane, and Cedar wodd, and purple woll, and yslope: and shal commaunde the one byde to be kylled in an earthen vessell ouer springinge water. And he shal take the luyinge byde with the Cedar wodd, the purple woll, and yslope, and dyppe them in the bloude of the slaine byde vpon the springinge water, and sprenkle it seuen tymes vpon him that must be censed from y leprosy. And so cense him, and let the luyinge byde flye at libertye in to the selde.

BUT he that is censed, shal wash his clothes, and shaue of all his hayre, and bathe him self with water, so is he cleane. Afterwarde let him go in to the hoost, yet shall he tarye without his tent seuen dayes. And vpon the seuenthy daye shal he shaue of all y hayre vpon his heade, vpo his beerde, vpon his browes, so that all the hayre be shauen of, and he shal wash his clothes and bathe his fleshy in water, then is he cleane.

And vpo the eight daye shal he take two lambes without blemyshe, and a shepe of a ycare olde without blemyshe, and thre tenth deales of fyne floure for a meateofferynge, myngled with oyle, & a Logg of oyle. The prest shal presente him that is censed and these thinges before the LORDE, before the dore of the Tabernacle of wytnesse, and shal take y one lambe, and effie it for trespassce offerynge, with the Logg of oyle, & shall waue them, before y LORDE, and afterwarde slaye the lambe, wherc the synofferynge and burnt offerynge are slayne, namely, in the holy place. For as the synofferynge, so is the trespassce offerynge the prestes also, for it is most holy.

CAND the prest shal take of the bloude of the trespassce offerynge, and put it vpon the tyype of y right eare of him that is censed,

The xiiij. Chap. No. xliij.

and vpon the thombe of his right hande, and vpon the greate too of his right fore. Afterwarde shall he take of the oyle out of the Logg, and poure it in to his awne left hande, and dyppe his right synger in the oyle that is in his left hande, and sprenkle the oyle with his synger seuen tymes before the LORDE. As for the remnaunt of the oyle in his hande, he shall put it vpon the tyype of the right eare of him that is censed, and vpon the thombe of his right hande, & vpon the greate too of his right fore, euen aboue vpon the bloude of the trespassce offerynge. But the remnaunt of the oyle in his hande, shall he poure vpon the heade of him that is censed, and make an attonement for him before the LORDE. And he shal make the synofferynge, and reconcyle him that is censed, because of his vncleinesse. And afterwarde shall he sleve the burnt offerynge, and shal offre it vpon the altare with the meate offerynge, and make an attonement for him, & than is he cleane.

DBUT yf he be poore, and getteth not so moch with his hande, then let him take one lambe for a trespassce offerynge to waue it, to make an attonement for him, and a tenth deale of fyne floure myngled with oyle for a meate offerynge, and a Logg of oyle, & two turtyll dones, or two yonge pigeons which he is able to get with his hande, let the one be a synofferynge, the other a burnt offerynge: and let him brynge them vpon the eight daye of his censing vnto the prest before the dore of the Tabernacle of wytnesse before the LORDE.

Then shall the prest take the lambe for the synofferynge, and the Logg of oyle, and shall waue them all before the LORDE, and sleve the lambe of the trespassce offerynge: and take of y bloude of the same trespassce offerynge, and put it vpon the tyype of the righte eare of him that is censed, and vpon the thombe of his right hande, and vpon the greate too of his right fore, and poure of the oyle in to his awne left hande, and with his right synger sprenkle the oyle that is in his left hande, seuen tymes before the LORDE.

EAS for the remnaunt of the oyle in his hande, he shal put it vpon the tyype of the right eare of him that is censed, and vpon the thombe of his right hande, & vpon the greate too of his right fore, euen aboue vpo y bloude of y trespassce offerynge. The other oyle in his hande shal he poure vpo y heade of him y is censed, to make an attonement

The iij. booke of Moses.

for him before the LORD. And afterwarde of the one of the turtill doves or yonge pigeons (acordinge as his handes are able to get) he shal make a synofferynge, of & other a burnt offerynge, with the meato offerynge: and so shal the prest make an attonemēt for him that is clenſed before the LORD.

Let this be the lawe for the leper, which is not able with his hande to get, that belongeth vnto his clenſynge.

S And the LORD spake vnto Moſes and Aaron, and ſayde: Whan ye are come in to the lande of Canaan, which I geue you to poſſeſſe: and yf there happen a plage of leproſy in any houſe of youre poſſeſſion, then ſhal he that oweth the houſe, come and tell the preſt, and ſaye: Me thynke there is as it were a plage of leproſy in my houſe. Then ſhal the preſt commaunde to rydde all thynge out of the houſe or euer the preſt go in to ſe & plage, leſt all that is in the houſe be made vncleane. Afterwarde ſhall & preſt go in, to ſe the plage.

Now whan he lokeſh, and ſyndeth, & the rebe holowe ſtrakes yalowe or reediſh in the walles of the houſe, & they ſeme to be lower then the wall beſyde, then ſhall he go out at the dore of the houſe, and ſhut vp the houſe for ſeuendayes. And vpon the ſeuenth daye whan he commeth, and ſeyth that the plage hath fretten farther in the walles of the houſe, the ſhall he commaunde to breake out the ſtones wherin the plage is, & to caſt the in a foule place without the cite, & the houſe to be ſcraped within rounde aboute, and the duſt & is ſcraped of, to be poured without & cite in an vncleane place, & to take other ſtones, and put them in the place of the other, and to take other playſter, and playſter the houſe.

G Whan the plage then commeth agayne, and breaketh forth in the houſe, after & the ſtones are broke out, the playſter ſcraped of, and the houſe playſterd of the new, the ſhall the preſt go in: and whan he ſeyth that the plage hath fretten farther in the houſe, then is there ſurely a frettinge leproſy in the houſe, and it is vncleane: therfore ſhal the houſe be broken downe, both the ſtones, and & tymber and all the duſt of the houſe, and ſhal be caried out of the cite in to an vncleane place. And who ſo goeth into the houſe, whyle it is ſhut vp, is vncleane vntyll & euen. And he & lyeth therein, or eateth therein, ſhal waſh his clothes.

But yf the preſt ſe (whā he goeth in) that this plage hath fretted farther in the hou-

The xv. Chap.

ſe, after that the houſe is new playſterd, the ſhal he iudge it to be cleane, for the plage is healed. And to a ſynofferynge for the houſe, he ſhal take two byrdes, Cedar wodd, & purple woll, and yſope, and ſlaye the one byrde in an erthen veſſell vpon ſpryngeinge water, and ſhall take the Cedar wodd, the purple woll, the yſope, and the lyuinge byrde, & dyppe them in the bloude of the ſlayne byrde vpon the ſpryngeinge water, and ſprentle the houſe with all ſeuē tymes: and ſo ſhal he purifie the houſe with the bloude of the byrde, with the ſpringinge water, with the lyuinge byrde, with the Cedar wodd, with the yſope, and with the purple woll. And the lyuinge byrde ſhall he let flye at libertye out of the towne in to the felde, & make an attonement for the houſe, and then is it cleane.

This is the lawe ouer all maner plage of leproſye & ſczyfe, ouer & leproſye of clothes and of houſes, ouer ſores, ſcabbes, and gliſterynges whyte, that it maye be knowne, whan eny thinge is vncleane or cleane. This is & lawe of leproſy.

The XV. Chapter.

And the LORD talked with Moſes and Aaron, and ſayde: Speake to the children of Iſrael, and ſaie vnto him: Whan a man hath a runnyng ſſue from out of his fleſh, & ſame is vncleane: but the is he vncleane by the reaſon of this ſſue, whan his fleſh is fretten of & ſſue or wounde. Euery bed where on he lyeth, & what ſo euer he ſytteth vpon, ſhal be vncleane.

And he that toucheth his bed ſhall waſh his clothes, and bathe him ſelf with water, and be vncleane vntyll the euen.

And he & ſytteth where he ſat, ſhal waſh his clothes, and bathe him ſelf with water, and be vncleane vntyll the euen. Who ſo toucheth his fleſh, ſhall waſh his clothes, & bathe him ſelf with water, and be vncleane vntyll the euen. Whan he ſpytteth vpon him that is cleane, & ſame ſhal waſh his clothes, and bathe him ſelf with water, & be vncleane vntyll the euen.

And the ſaddell and what ſo euer he rydeth vpon, ſhal be vncleane. And who ſo euer toucheth eny thinge that hath bene vnder him, ſhal be vncleane vntyll the euen. And who ſo beareth eny ſoch, ſhall waſh his clothes, and bathe him ſelf with water, and be vncleane vntyll the euen. And whom ſo euer he toucheth, and waſheth not his handes firſt, the ſame ſhal waſh his clothes, and bathe him ſelf with water, and be vncleane vntyll the euen. Whan he toucheth an erthen

The iij. booke of Moses.

vessell, it shal be broken: but the treen vessell shal be rensed wth water. And whā he is cleane of his yssue, he shal nombre vij. dayes, after y^e he is made cleane, & wash his clothes, & bathe him self wth sprynginge water, thē is he cleane. And vpon the eight daye shal he take two turtill bones or two yonge pigeons, and brynge them before the LORDE before the dore of the Tabernacle of wytnesse, and geue them vnto the prest. And the prest shal make of the one a synofferynge, of the other a burntofferynge, and make an attonement for him before the LORDE, as concernynge his yssue.

C Whan a mans sede departeth from him in slepe, the same shal bathe all his flesh wth water, and be vncleane vntyll the euen. And all clothes, and euery sthynne that is stained with soch sede, shal he wash with water, & be vncleane vntyll the euen. A woman, by whom soch one lyeth, shal bathe hir self wth water, and be vncleane vntyll the euen.

Whan a woman hath the bloude yssue of hir flesh, she shalbe put a parte vij. daies in to a sundrie place. Who so euer toucheth her, shal be vncleane vntyll the eue. And all that she lyeth vpon (as longe as she is put a parte) shalbe vncleane. And that she sytteth vpon, shalbe vncleane. And who so euer toucheth hir bed, shal wash his clothes, and bathe him self with water, and be vncleane vntyll the euen. And who so euer toucheth eny manner thinge that she hath sytten vpon, shal wash his clothes, and bathe him self with water, and be vncleane vntyll the eue.

D And yf a man lye with her (whyle she is put a parte) he shalbe vncleane seuen dayes, and the bed that he laye vpon, shalbe vncleane.

Matt. 9. c But whan a woman hath hir bleude yssue a longe season, not onely at the tyme of hir naturall course, but also out of the tyme of hir naturall course, then shal she be vncleane so longe as she hath the yssue: eue as she is at the tyme whan she is put a parte, so shal she be vncleane here also. What so euer she lyeth vpon all the tyme of hir yssue, shalbe as hir bed, whan she is put a parte. And all that she sytteth vpon, shalbe vncleane, as is hir vnclemesse, whan she is put a parte. Who so euer toucheth eny of them, shal be vncleane, and shal wash his clothes, and bathe him self with water, & be vncleane vntyll the euen.

E But yf she be cleane of hir yssue, thē shal she nombre seuen dayes, afterwarde shal she be cleane: and vpon the eight daye shal

The xvi. Chap. Fo. xlix.

she take two turtill bones, or two yonge pigeons, and brynge them vnto the prest before the dore of the Tabernacle of wytnesse. And the prest shal make of the one a synofferynge, of the other a burntofferynge, and make an attonement for her before the LORDE, as concernynge the yssue of hir vnclemesse.

Thus shal ye se that the childre of Israel kepe them selues from their vnclemesse, that they dye not in their vnclemesse, whan they defyle my habitacion, which is amōge you.

This is the lawe ouer him that hath a runnyng sore, & him whose sede departeth from him in slepe, so that he is vncleane ther of. And ouer her that hath hir bloude yssue, and who so euer hath a runnyng sore, whether it be man or woman, and whan a man lyeth with her that is vncleane.

The XVI. Chapter.

A And the LORDE spake vnto Moses (after that Aarons two sonnes were deed, & whan they offered before the

Leu. 10. a

LORDE) & sayde: Speake vnto Aaron thy brother, y^e he go not at all tymes in to y^e innermer Sanctuary, within the vail before the Mercyseate, which is vpon the Arke, y^e he dye not: * for I wyll appeare in a cloude vpon y^e Mercyseate. But herewithall shal he go in, euen with a yonge bullocke for a synofferynge, and with a ramme for a burntofferynge, and shal put on the holy linnen albe, and haue linnen breeches vpon his flesh, and gyrd him with a lynnē girdell, and haue the linnen myter vpon his heade.

Exo. 40. c
3. Re. 8. b

For these are y^e holy garments: & he shal bathe his flesh with water, & put them on: & of the cōgregacion of the childre of Israel he shal take two he goates for a synofferynge, and a ramme for a burntofferynge.

And Aaron shal brynge the bullocke his owne synofferynge, & make an attonement for himself and his house: and afterwarde shal he take the two goates, and present them before the LORDE, euen before the dore of the Tabernacle of wytnesse, and shal cast lottes ouer the two goates: the lot of the one goate for the LORDE, and the other for the fre goate. And the goate that y^e LORDES lot fell vpon, shal he offre for a synofferynge. But the goate, that the fre goates lot fell vpon, shal he present alyue before y^e LORDE, to make an attonement for him, and to let the fre goate go in to y^e wyldernes. And so shal he brynge the bullocke of his synofferynge, and make an attonement for him and his householde, and shal kyll him.

Heb. 9. b

The iij. booke of Moses.

And he shall take a censor full of coales from the altare that stondeth before the LORDE, and his handfull of beaten incense, and brynge them in within ʒ vayne, and put the incense vpon the fyre before ʒ LORDE, that the cloude of the incense maye cover the Mercysate, which is vpon the witnessse, that he dye not. And he shall take of the bloude of the bullocke, and sprentle it with his synger towarde the Mercysate on the foresyde. Seuen tymes shall he sprentle of the bloude thus with his synger before the Mercysate. The shall he kyll the goate which is the peoples synofferynge, ʒ brynge in of his bloude within the vayne, ʒ shall do with his bloude, as he dyd with the bloude of the bullocke, and sprentle therewith also on the foresyde towarde the Mercysate, and so shall he reconcyle the Sanctuary from the uncleynesse of the childre of Israel, and fro their trespasses in all their synnes. Thus shall he do vnto the Tabernacle of wytnesse, which is the habitation with them amonge their uncleynesses.

No man shall be in the Tabernacle of witnessse, whan he goeth in to make an attonement in the Sanctuary, vntyll he go out: and so shall he make an attonement for himself and his house, and for the whole congregacion of Israel. And whā he goeth forth vnto the altare that stondeth before the LORDE, he shall reconcyle it, and shall take of ʒ bullockes bloude, and of the goates bloude, ʒ put it vpon the hornes of the altare rounde aboute. And with his synger shall he sprentle of the bloude thereon seuen tymes, and halowe it, and consecrate it from the uncleynesse of the children of Israel.

And whan he hath made an ende of reconcylinge the Sanctuary, and the Tabernacle of witnessse, and the altare, he shall bringe the lynynge goate.

The shall Aaron laie both his hādes vpo ʒ heade of him, ʒ confesse ouer him all the mysdedes of ʒ childre of Israel, ʒ all their trespasses in their synnes, ʒ shall laye the vpo ʒ heade of the goate, ʒ by someman ʒ is at hande, shall he let him runne in to the wilderness: ʒ the goate maye so beare all their mysdedes vpon him in to ʒ wyldernes, and he shall leaue him in the wyldernes.

And Aaron shall go in to the Tabernacle of witnessse, and put of the linnen clothes, which he put on whā he wente in to ʒ Sanctuary, and shall leaue them there, and bathe his flesh with water in the holy place, and put on his awne rayment.

The xviij. Chap.

And he shall go forth, and make his burnt offeringe, and the burnt offeringe of the people, and make an attonement both for himself and for the people, and burne the fat of the synofferynge vpon the altare. But he ʒ caried out the fre goate, shall wash his clothes, and bathe him self with water, ʒ then come in to the hoost.

The bullocke of the synofferynge, and ʒ goate of the synofferynge (whose bloude was brought in to the Sanctuary to make an attonement) shall be caried out of ʒ hoost, ʒ brient with fyre, both their synnes, flesh, and donge. And he that burneth them, shall wash his clothes, and bathe him self with water, and then come in to the hoost.

And this shall be a perpetuall lawe vnto you: Vpon the tenth daye of the seuenth moneth shall ye humble youre soules, and do no worke, whether it be one of youre selues, or a straunger amonge you. For in this daye is youre attonement made, that ye maye be clesed from all youre synnes before the LORDE: therefore shall it be a fre Sabbath vnto you, and ye shall humble youre soules. Let this be a perpetuall lawe.

But the prest that is anoynted, and whose hande was fylled to be prest in his fathers steade, shall make this attonement, and shall put on the linnen clothes, namely the holy vestimētes, so shall he reconcyle the holy Sanctuary, and the Tabernacle of wytnesse, and the altare, and ʒ prestes, and all the people of the congregacion. This shall be a perpetuall lawe vnto you, that ye reconcyle ʒ childre of Israel from all their synnes once a yere. And Moses dyd, as the LORDE commaunded him.

The XVII. Chapter.

And ʒ LORDE talked with Moses, ʒ sayde: Speake vnto Aaron ʒ his sonnes, ʒ to all ʒ childre of Israel, ʒ saye vnto them: This is it that ʒ LORDE hath commaunded: What so euer he be of ʒ house of Israel, ʒ kylleth an ore, or lābe, or goate in the hoost, or out of the hoost, and bryngeth it not before the dore of the Tabernacle of wytnesse, that it maye be brought vnto the LORDE for an offeringe before the habitation of ʒ LORDE, the same shall be gilty of bloude, as though he had shed bloude, and soch a man shall be roted out from amonge his people.

Therefore shall the children of Israel brynge their esserynges (that they wyl offie vpon the wyde felde) before the LORDE, euen before the dore of the Tabernacle

Leui. 4. a

Leui. 25. c

Exo. 24. 6
Heb. 9. 8

The iij. booke of Moses.

of witnesse, vnto the priest, & there offre their health offeringes vnto the LORD. And the priest shal sprentle the bloude vpon the altare of the LORD before the dore of the Tabernacle of wytnesse, and burne the fat for a swete sauoure vnto the LORD: and they shal offre their offeringes nomore vnto deuels, with whom they go a whoyringe. This shal be a perpetuall lawe vnto them amonge their posterities.

C Therfore shalt thou saie vnto the: What man so euer he be of the house of Israel, or a straunger also that is amonge you, which offereth a burnt offeringe or eny other offeringe, and bringeth it not before the dore of the Tabernacle of wytnesse to offre it vnto the LORD, he shal be roted out from amonge his people.

Leui. 7. c And what man so euer it be (either of the house of Israel, or a straunger amonge you) that eateth eny maner of bloude, agaynst him wyll I set my face, and wil rote him out from amonge his people: for the soule of y body is in the bloude, and I haue geuen it you for the altare, that youre soules maye be reconcyled ther with: For the bloude that is in the soule maketh attonement. Therfore haue I sayde vnto the children of Israel: No soule amonge you shalle ate bloude, nor eny straunger that dwelleth amonge you.

D And what man so euer it be amonge you (whether he be of the house of Israel, or a straunger amonge you) that at the huntynge taketh a beast or foule which maye be eaten, he shal poure out the bloude of the same, & couer it with earth: for all flesh lyueth in the bloude.

Gen. 9. a
Leui. 3. c
7. c. 19. f And I haue sayde vnto the children of Israel: Ye shall ate the bloude of no body: for the life of all flesh is in his bloude. Who so euer eateth it, shal be roted out. And what so euer soule eateth that which dyed alone, or y was tome of wylde beestes (whether he be one of youre selues or a straunger) the same shal wash his clothes, and bathe himself with water, and be vncleane vntyll the euen, and then is he cleane. But yf he wash not his clothes, nor bathe him self, then shal he beare his synne.

The XVIII. Chapter.

A And the LORD talked w Moses, & sai de: Speake vnto the childre of Israel, & saye vnto them: I am the LORD youre God, Ye shall not do after y workes of the lande of Egypte, wherin ye dwelt: ne- ther after the doynges of the lande of Ca-

The xviij. Chap. Ho. 1.

naan, in to the which I will brynge you. Ye shal not walke after their customes, but after my lawes shall ye do, & my statutes shall ye kepe, that ye maye walke therin: for I am the LORD youre God. Therfore shal ye kepe my statutes and my lawes. For the man that doth the same, shal liue therin, for I am the LORD.

Ro. 10. a

No mā shal come at his nexte kynswoman, to vncouer hir preuytie: for I am y LORD.

Thou shalt not vncouer y preuytie of y father & of y mother. It is thy mother, therfore shalt thou not vncouer hir preuytie.

Gen. 14. g
Eze. 22. b

Thou shalt not vncouer y preuytie of y fathers wise, for it is y fathers preuytie.

Deu. 22. d
and. 17. c
1. Cor. 5. a

Thou shalt not vncouer the preuytie of thy sister, which is the doughter of y father or of y mother, whether she be borne at home or without.

Thou shalt not vncouer the preuytie of thy sonnes doughter, or of thy doughters doughter, for it is thine awne preuytie.

Deu. 27. c
2. Re. 13. d

Thou shalt not vncouer y preuytie of y fathers wiues doughter, which is borne vnto him, and is thy sister.

B

Thou shalt not vncouer the preuytie of thy fathers sister, for it is thy fathers nexte kynswoman.

Thou shalt not vncouer the preuytie of thy mothers sister, for it is y mothers nexte kynswoman.

Leui. 20. c

Thou shalt not vncouer the preuytie of thy fathers brother, to take his wife, for she is thine awnte.

Thou shalt not vncouer y preuytie of y doughter in lawe, for she is y sonnes wife, therfore shalt thou not vncouer hir preuytie.

Gen. 38. d
Deu. 27. c

Thou shalt not vncouer the preuytie of thy brothers wife, for it is thy brothers preuytie.

Leui. 20. c
Mar. 14. a

Thou shalt not vncouer the preuytie of thy wife and of hir doughter also, nether shalt thou take hir sonnes doughter or hir doughters doughter, to vncouer their preuyties, for they are hir nexte kynswomen. And it is wickednesse.

Thou shalt not take a wife and hir sister also, to vncouer hir preuytie, whyle she is yet al yue.

C
Gen. 29. e

Thou shalt not go vnto a woman to vncouer hir preuytie, so longe as she hath hir disease in hir vncleannesse.

Leu. 15. d
Eze. 22. b

Thou shalt not lye with thy neighbours wife to medle with her, for to defyle thy self withall.

2. Re. 11. a

Thou shalt not geue of thy seide also, to be burnt vnto Moloch, lest thou vnhalowe the

Leu. 20. a

The iij. boke of Moses.

name of thy God, for I am the LORD E.

Rom. 1. d
Leu. 20. b
Deu. 27. c

* Thou shalt not lye with mankynde as with womankynde, for y is abhominacion.

D Thou shalt lye with no maner of beest, to defyle y self therewith. And no woman shal haue to do w a beest, for it is abhominacion.

D Ye shal defyle youre selues in none of the sethinges. For y heithen (whom I wil cast out before you) haue stayned them selues in all these, and the londe is defyled there thorow. And their wickednesse wyl I vyset vpo them, so that the londe shal spue out the indwellers therof. Therfore kepe ye my statutes and lawes, and do not one of these abhominacions, nether one of youre awne selues ner the straunger amonge you (for all soch abhominacions haue y people of this lode done which were before you, & haue defyled the lande) that the lande spue not you out al so, whan ye haue defyled it, as it spewed out the heythē, that were there before you. For who so euer commytte these abhominacions, the same soules shalbe roted out from amonge their people. Therfore kepe ye my statutes, that ye do not after y abhominable customes, which were before you, that ye be not defyled therewith: For I am the LORD E youre God.

The XIX. Chapter.

A And the LORD E talked with Moses, and sayde: Speake to the whole congregacion of the children of Israel, and saye vnto them: * Ye shall be holy, for I am holy, euen the LORD E youre God. Eue ry one feare his father and his mother. Kepe my holy dayes: for I am the LORD E youre God. Ye shal not turne youre selues vnto Idols, & ye shal make you no goddes of metall: for I am the LORD E youre God.

Leui. 11. g
anc. 20. c
1. Pet. 1. c

B And whan ye wyl offre healthofferynges vnto the LORD E, then shal ye offre thē, that he maye be mercifull vnto you, * and ye shal eate them the same daye that ye offre them, and on the morow: what so euer is left on the thirde daye, shalbe burnt with fyre. But yf eny man eate therof vpon the thirde daye, then is he unholy, and shall not be accepted, and the same eater shal beare his synne, because he hath vnhalowed the Sanctuary of the LORD E: and soch a soule shalbe roted out from amonge his people.

Leuit. 7. b

C Whan thou reapest thy londe, thou shalt not reape downe the vttemost borders of it rounde aboute, ner gather it all cleane vp. Euen so likewise thou shalt not plucke thy vynyarde cleane also, ner gather vp the grapes that are fallen downe, but shalt leaue

Leui. 23. d
Deu. 24. d

The xix. Chap.

them for y poore and straungers: for I am the LORD E youre God.

Ye shal not steale, nether lye, ner deale falsely one with another.

Ye shal not sweare falsely by my name, & so to vnhalowe the name of thy God: for I am the LORD E.

Exo. 20. b
Matt. 5. d

Thou shalt do y neighbour no wronge, ner robbe him. * The workmāns labour shal not byde with the vntyll the moynnge.

Deut. 24. b
Tob. 4. c

Thou shalt not curse the deaf. * Thou shalt put no stomblyng blocke before y blinde, but shalt feare thy God: for I am the LORD E.

Deu. 27. c

Ye shall not deale wrongeously in iudgment, nether shal ye accepte the personne of the poore, ner honoure the parsonne of the greate, but thou shalt iudge thy neighbour righteously.

Thou shalt let no preuy accuser go amonge y people. Nether shalt thou stonde agaynst y neighbours bloude: for I am y LORD E.

Thou shalt not hate thy brother in thine hert, * but shalt tell y neighbour his faute, that thou beare not synne for his sake.

Mat. 18. b
Eccli. 19. b

Thou shalt not auenge thy self, ner beare enell will agaynst the childre of thy people.

* Thou shalt loue thy neighbour, as thy self: for I am the LORD E.

Mat. 22. b
Rom. 13. b
Gen. 22. d

My statutes shal ye kepe, that thou * let not y catell gendie with beestes of another kynde: nether sowe thy selde with myngled sode. And let no garment come vpon the, y is mirte with wollen and lymnen.

Whan a man lyeth with a woman, and hath to do with her, which is a bonde woman, and hath benemedled withall of another man, but not lawfled out, ner hath optayned fredome, it shalbe punyshed, but they shal not suffre death, because she was not fre. But he shal brynge for his trespase vnto y LORD E (euen before the dore of the Tabernacle of wytnesse) a ramme for a trespase offerynge: and the prest shal make an attencement for him with the trespase offerynge before the LORD E, concernynge the synne that he hath done: * so shall God be mercifull vnto him, as concernynge his synne which he hath done.

Heb. 10. e

What tyme as ye are come into the londe, and plante all maner trees wherof men eate, ye shall circuncise the foreskyne of the same with their frutes: thre yeares shall ye holde them for vncircumcysed, so that ye eate them not: but in the fourth yeare shall all their frutes be holy and praysed vnto y LORD E. In the fift yeare shall ye eate the

g

The iij. boke of Moses.

frutes, and gather them in: for I am & LORDE yourre God.

Leui. 3. e
Deu. 18. b Ye shal eate nothinge wth blonde. Ye shall not regarde y^e foules cryenge, ner chose out dayes.

Leui. 21. a
Eze. 44. c Ye shal shaue no crownes vpo^s youre heade, nether shalt thou clyppe thy beerde cleane off.

Ye shal rente out no markes in youre body (for eny that is deed) ner make lettres vpo^s you: for I am the LORDE.

Thou shalt not holde thy doughter to whordome, that the londe fall not to whordome, and ware full of wickednesse.

G Kepe my holy dayes, and stonde in awe of my Sanctuary: for I am the LORDE.

1. Reg. 28. b * Ye shal not turne yo^r selues to y^e Soyth sayers, and are nothinge at the expounders of tokē, that ye be not defyled by them: for I am the LORDE yourre God.

Eccli. 8. a
1. Tim. 5. a Thou shalt ryse vp before a graye heade, and shalt geue reuerence vnto the aged. For thou shalt feare God: for I am y^e LORDE.

Exo. 22. c Whan there dwelleth a straunger amonge you in youre londe, ye shall not vex him. He shal dwell with you, euen as one that is at home amonge you, & thou shalt loue him as y^e self: for ye youre selues also were straungers in the lande of Egipte. I am the LORDE yourre God.

Ye shal not deale wrogeously in iudgmēt, with meteyarde, with weight, with measure: A true balauce, a true weight, a true Epha, a true Hin shalbe amonge you. For I am the LORDE yourre God, which brought you out of the londe of Egipte, that ye shulde kepe & do all my statutes and lawes: for I am the LORDE.

The XX. Chapter.

Leui. 18. c
Deut. 27. a **A**nd the LORDE talked with Moses, and saide: Tell the children of Israel: Who so euer he be amonge the children of Israel, (or eny straunger that dwelleth in Israel) which geueth of his sede vnto Moloch, the same shall dye the death: the people of the lande shal stone him, & I wyll set my face agaynst that man, and wyll rote him out from amonge his people, because he hath geuen of his sede vnto Moloch, and defyled my Sanctuary, & vnhalowed my holy name. And though the people of the londe loke thorow the syngers vpon that man, which hath geuen of his sede vnto Moloch, so that they put him not to death, yet wyll I set my face agaynst the same man, & agaynst his generacion: And him, and all that go a whoringe with him after Moloch, wyll I

The xx. Chap. Ho. li.

rote out from amonge their people.

If eny soule turne him to y^e soyth sayers and expounders of tokē, so that he goeth a whoringe after them, I wyll set my face agaynst the same soule, and wyll rote him out from amonge his people. Sanctifie youre selues therfore, & be holy: for I am holy euen youre God. And kepe ye my statutes, and do them: for I am y^e LORDE that sanctifieth you.

Leui. 19. a
Nu. 11. d
Iosu. 5. b

Who so euer curseth his father or his mother, shall dye the death: his bloude be vpon him, because he hath cursed his father or mother.

Exo. 21. b
Pro. 20. c
Matt. 15. a

He that breaketh wedlocke with eny māns wife, shal dye the death (both the aduouterer and y^e aduouteresse) because he hath broken wedlocke with his neighbours wife.

Deu. 22. c

If eny man lye with his fathers wife, so y^e he vncover his fathers preuyte, they shal both dye the death: their bloude be vpo^s the.

Leuit. 18. a
Deu. 27. c

If eny man lye wth his doughter in lawe, they shal dye both of them, for they haue wrought abhominacion: their bloude be vpon them.

Leui. 18. b

If eny man lye with the mankynde, as with womankynde, they haue wrought abhominacion, & shal both dye the death: their bloude be vpon them.

Leui. 18. c
Rom. 1. d

If eny man take a wyfe, and hir mother therto, the same hath wrought wickednes: he shalbe burnt with fyre, and so shal they also, that there be no wickednes amonge you.

Leui. 18. b

If eny man lye with a beest, he shall dye the death, and the beest shal be slayne.

Leui. 18. c
Deu. 27. a

If a woman medle with a beest, so y^e she haue to do wth it, thou shalt put her to death, and the beest also, they shal dye the death: their bloude be vpon them.

If eny man take his sister, his fathers doughter, or his mothers doughter, and se hir preuyte, and she agayne se his secretes, it is a wicked thinge. They shalbe roted out in the sight of their people. For he hath vncovered his sisters preuyte, he shal beare his synne.

C

If a man lye with a woman in the tyme of hir sicknesse, and vncover hir secretes, & open vp hir founteyne, and she vncover the fountayne of hir blonde, they shal both be roted out from amonge their people.

Leui. 15. d
and 18. c

Thou shalt not vncover the preuytie of thy mothers sister, and of thy fathers sister: for soch one hath vncovered his nexte kynswoman, and they shal beare their synne.

Leui. 18. b

If eny man lye with his vnclis wyfe, the same hath vncovered the preuytie of his vn

The iij. boke of Moses.

de: they shal beare their synne, without children shal they dye.

Leu. 18. b
Matt. 14. a

* If any man take his brothers wyfe, & is an vncleane thynge: they shalbe without children, because he hath vncouered his brothers secretes.

D So kepe now all my statutes & my lawes, & do them, & the lode whither I brynge you to dwell therein, spewe you not out. And walke not ye in y statutes of the heithen, which I shal cast out before you. * For all soch thinges haue they done, & I haue abhoired the.

Deut. 9. a

But I saye vnto you: Ye shall possesse their londe. For I wyll geue you to inheritaunce a lode, that floweth with mylke and hony. I am the LORDE youre God, which haue separated you from the nacions, that ye also shulde separate the cleane bestes fro the vncleane, and the vncleane soules from the cleane: & not to defyle youre soules vpon bestes, vpon soules & vpon all that crepeth on the ground: which I haue separated vnto you, that they shulde be vncleane. Therefore shall ye be holy vnto me: for I the LORDE am holy, which haue separated you fro the nacions, that ye shulde be myne.

Leui. 11. a
Deut. 14. a

Deu. 18. b
1. Rc. 26. b

If a man or woman be a soythfayer or an expounder of tokens, the same shal dye the death: they shalbe stoned, their bloude be vpon them.

The XXI. Chapter.

A And the LORDE sayde vnto Moses: Speake to y prestes & sonnes of Aaron, & saye vnto the: A prest shal defyle him self vpo no soule of his people, but vpon his nexte kynne & belongeth vnto him: as vpon his mother, vpo his father, vpo his sonne, vpo his daughter, vpon his brother, & vpon his sister, which is yet a virgin, & hath bene no mans wife (which belongeth vnto him) vpon her maie he defyle himself. Moreouer he shal not defyle him self vpo any ruler in his people, to vnhalowe him self.

Leui. 19. f
Eze. 44. c

* He shall make no crowne also vpon his heade, ner shaue of his beard, nether shall they cut out eny markes i their flesh. They shalbe holy vnto their God, and not vnhalowe y name of their God: for they offre the sacrifice of the LORDE, the bried of their God, therfore shal they be holy.

1. Tim. 2. a

B They shal take no whore, ner one that is defyled, or y is put awaye from hir husbande, for he is holy vnto his God: therfore shal he sanctifie him self, for he offreth the bried of thy God. He shal be holy vnto the, for I am holy, euen the LORDE that sanctifieth you.

If a prestes daughter fall to whoringe,

The xxij. Chap.

she shalbe burnt with fyre, for she hath shamed hir father. He that is hyc prest amonge his brethien, vpo whose heade the anoyntinge oyle is poured, and his hande fylled (y he might be arayed with the vestimentes) shal not vncouer his heade, ner cut his clothes, & shal come at no deed, * & shal defyle him self nether vpon father ner mother. He shall not go out of the Sanctuary, that he vnhalowe not the Sanctuary of his God. For y crowne of the anoyntinge oyle of his God is vpon him, for I am the LORDE.

Luc. 9. f

A virgin shal he take to wife, but no widowe, ner deuoried, ner defyled, ner whore, but a virgin of his awne people shal he take to wife, y he vnhalowe not his sede amonge his people. For I am y LORDE, which sanctifie him.

Eze. 44. d
Mal. 2. b

And y LORDE talked w Moses, & sayde: Speake vnto Aaron, & saie: If there be a blemish vpo eny of y sede in yo generations, the same shal not preasse to offre the bried of his God: * For who so euer hath a blemish vpon him, shal not come nere, whether he be blynde, lame, with an euell fauoured nose, w eny mysshappen membre, or y hath a broken fore or hande, or is croke backed, or hath eny blemish in the eye, or is gleyd, or is stryde vye or scanlde, or hath his stones broken.

1. Rc. 3. b

Who so euer now of the sede of Aaron y prest hath eny blemish vpo him, shal not come nye to offre y sacrifice of the LORDE. For he hath a deformyte. Therefore shal he not preasse vnto the bried of his God, to offre it. Notwithstondinge he shal eate of the bried of his God, both of the holy, & of y most holy: but he shal not go in to y vayle, ner come nye the altare (for so moch as he hath a blemish vpo him) y he vnhalowe not my Sanctuary. For I am y LORDE y sanctifieth the. And Moses spake this vnto Aaron & to his sonnes, and to all the children of Israel.

The XXII. Chapter.

A And the LORDE talked with Moses, & sayde: Speake vnto Aaron, & his sonnes, & they absteyne from y halowed thinges of the childre of Israel, which they haue halowed vnto me, & y they vnhalowe not my hely name: for I am y LORDE. Saie now vnto them & their posterities: Who so euer he be of yo sede, y commeth nye vnto the holy thinges, which the childre of Israel halowe vnto the LORDE, & so defyleth him self vpon the same, his soule shal perishe before my face: for I am the LORDE.

Who so euer of the sede of Aaron is a leper, or hath a runnyng issue, shal not eate

The iij. boke of Moses.

of the holy thinges, tyll he be clensed. Who so toucheth any vncleane thinge, or whose se de departeth from him by night, or who so toucheth any womie that is vncleane vnto him, or a mā þis vncleane vnto him, & what so euer defyleth hi, loke what soule toucheth any soch, is vncleane vntyll the euen, & shall not eate of the holy thinges, but shall first bath his flesh with water. And whā y Son ne is gone downe, and he cleane, then maye he eate therof, for it is his foode. Loke what dyeth alone, or is rent of wylde beestes, shall he not eate, y he be not vncleane theron: for I am y LORDE. Therfore shall they kepe my lawe, y they lade not synne vpon them, & dye therin, whan they vnhalowe them selues in it. For I am y LORDE, y halowe them.

B A straunger shall not eate of the holy thinges, ner an housholde gest of the prestes, ner an hyred seruaut. But yf y prest bye a soule for his money, y same maye eate therof. And loke who is borne in his house, maye eate of his bried also. Neuertheles yf the prestes doughter be a straingers wife, she shall not eate of the heueofferinges of holynes. But yf she be a wedowe, or deuorced, or haue no seide, & cometh agayne to hir fathers house as a fore (whan she was yet a mayden in hir fathers house) then shall she eate of hir fathers bried. But no strainger shall eate therof.

Who so els eateth of the halowed thyn- ges, vnwytringly, shall put y fith parte the re vnto, and geue it vnto the prest with the halowed thinge, that they vnhalowe not y halowed thinges of the children of Israel, which they heue vp vnto the LORDE, lest they lade them selues with mysdoinge and trespase, whā they eate their halowed thyn- ges, for I am y LORDE which halowe thē.

C And y LORDE talked w Moses, & saide: Speake vnto Aaron & his sonnes, & to all y childre of Israel: What so ener Israelite or straunger in Israel wyll do his offerynge, whether it be their vowe, or of fre wyl, that they wyll offre a burnt offerynge vnto the LORDE, to reconcytle them selues, it shall be a male, and without blemyshe, of the oxen, or lambes or goates. What so euer hath any blemyshe, shall they not offre, for they shall syn de no fauoure therwith.

And who so wyl offre an healt offerynge vnto the LORDE to separate out a vowe, or of fre wyl, oxen or shepe, it shall be without blemyshe, y it maye be accepted. It shall haue no deformite. Yf it be blynde, or broke, or wounded, or haue a wen, or slyryve, or scab- bed, they shall offre none soch vnto the LOR

The xxiiij. Chap. No. liij.

DE, ner put an offerynge of any soch vpo the altare of the LORDE.

An ore or shepe y hath mysshappē mem- bres, or no rompe, mayest thou offre of a fre wyl: but to a vowe it maye not be accepted. Thou shalt offre also vnto the LORDE no- thinge y is bused, or broken, or rent, or curt cut, & ye shall do no soch in youre londe. Nor ouer ye shall offre no bried vnto youre God of a straingers hande: for it is marred of him, and he hath a deformite, therfore shall it not be accepted for you.

And the LORDE spake vnto Moses, & say de: Whā an ore, or labe, or goate is brought forth, it shall be seuen dayes with the dame, and vpon the eight daye & therafter it maie be offered vnto the LORDE, thē is it accep- ted. Whether it be ore or lambe, it shall not be slayne with his yonge in one daye.

But whā ye wil offre a thak offrynge vn- to the LORDE y it maye be accepted, ye shall eate it the same daye, & kepe nothinge ouer vntyll the mornyng: for I am the LORDE. Therfore kepe now my commaundmentes, and do them: for I am the LORDE, y ye vn- halowe not my holy name, & that I maye be halowed amonge the children of Israel. For I am he that halowe you, euē y LORDE, which brought you out of y lode of Egypte, y I might be y God: Euen I y LORDE.

The XXIII. Chapter.

AND the LORDE talked with Moses, & sayde: Speake vnto y children of Is- rael, and saye vnto them: These are y feastes of the LORDE, which ye shall call ho- ly dayes. Sixe dayes shall thou worke, but the seuenth daie is the rest of the Sabbath, and shall be called holy. Ye shall do no worke therin, for it is the Sabbath of the LORDE, where so euer ye dwell.

Exo. 23. b
Deu. 5. u

These are the feastes of the LORDE, y are called holy, which ye shall call youre feastes: * Upon y fourtene daye of y first moneth at euen, is the LORDES Easter. And vpon y fif- tene daye of the same moneth is the feast of vnleued bried of the LORDE. Then shall ye eate vnleued bried seuen dayes.

Exo. 12. c
Nu. 28. c
Ezc. 45. e

The first daie shall be called holy amonge you, ye shall do no worke of bddage therin, & seue daies shall ye offre vnto y LORDE. The seuenth daie shall be called holy likewise, wher in ye shall do no worke of bondage also.

B
Nu. 28. e

And y LORDE talked w Moses, & sayde: Speake to the childre of Israel, & saye vnto them: Whan ye come in to the lande y I shall gene you, and reape downe youre har- uest, ye shall brynge a shefe of the first frutes

The iij. booke of Moses.

The xxiij. Chap.

of youre haruest vnto the priest, the shall the shefe be waued before the LORDE, that ye maye be accepted: but this shall the priest do the nexte daye after the Sabbath. And the same daie that yor shefe is waued, shall ye offere a burnt offeringe vnto the LORDE, of a lambe which is without blemish and of one yeare olde, with the meat offeringe, two tenth deales of fyne floure mengled with oyle, for an offeringe of a swete sauoure vnto the LORDE: and the drynt offeringe also, eue the fourth parte of an hin of wyne.

C And ye shall eate nether bred, nor cakes, ner furmentye (of new come) tyll the same daye that ye brynge an offeringe vnto youre God. This shall be a lawe vnto youre posterities, where so euer ye dwell.

Deu. 16. b Then shall ye nombre (from the nexte daye after the Sabbath, whan ye brought y Wave shefe) seven whole weekes, vntyll the nexte daie after y seuenth weke, namely, fiftie daies, shall ye nombre, and offere new meat offeringes vnto the LORDE. And out of all youre dwellinges shall ye offere, namely, two Wave loaves of two tenth deales of fyne floure leued, and baken for the first frutes vnto y LORDE. And with youre bred ye shall brynge seven lambes of one yeare olde without blemish, and a yonge bullocke, and two rammes: this shall be the LORDES burnt offeringe, meat offeringe, and drynt offeringe. This is a sacrifice of a swete sauoure vnto the LORDE.

D Moreover ye shall offere an he goate for a syn offeringe, and two lambes of a yeare olde for an health offeringe. And y priest shall waue it vpon the bred of the first frutes before the LORDE with the two lambes: And they shall be holy vnto the LORDE, and shall be the priestes. And this daye shall ye proclame, for it shall be called holy amonge you: no seruyle worke shall ye do therein. A perpetuall lawe shall it be amonge yor posterities, where so euer ye dwell.

Leu. 19. c
Deu. 24. d Whan ye reape downe y haruest of your londe, ye shall not cut it cleane downe vpon the felde, ner gather vp all, but shall leane it for the poore and straungers. I am the LORDE youre God.

Nu. 29. a And y LORDE talked with Moses, and sayde: Speake vnto the children of Israel, and saye: Vpon the first daye of the seuenth moneth shall ye haue the holy rest of the remembraunce of blowinge, wherein ye shall do no seruyle worke, and ye shall offere sacrifice vnto the LORDE.

E And the LORDE spake vnto Moses, and

sayde: Vpon the tenth daye in this seuenth moneth is the daye of reconcylinge, which shall be an holy conuocation to you. Ye shall humble youre soules therein, and offere vnto the LORDE, and shall do no seruyle worke in this daye: for it is the daye of attonement, that ye maye be reconcyled before the LORDE youre God. For what soule so euer humbleth not himself vpon this daye, the same shall be roted out from amonge his people. And what soule so euer doth eny worke this daye, the same wil I destroye from amonge his people: therfore shall ye do no worke. This shall be a perpetuall lawe vnto youre posterities, where so euer ye dwell. It is the rest of youre Sabbath, that ye maye humble youre soules. Vpon the nyenth daye of y moneth at euen, shall ye kepe this holy daye from the euen forth vntyll the eue agayne.

And the LORDE talked with Moses, and sayde: Vpon the fiftene daye of the seuenth moneth, is the feast of Tabernacles seven dayes vnto the LORDE. The first daye shall be an holy conuocation: no seruyle worke shall ye do therein. Seven dayes shall ye offere vnto the LORDE. The eight daye shall be an holy conuocation vnto you also, and ye shall offere vnto the LORDE: for it is the daye of gatheringe together: no seruyle worke shall ye do therein.

These are the holy daies of the LORDE, which ye shall proclame and holde for holy conuocations, that ye maye offere vnto the LORDE burnt offeringes, meat offeringes, drynt offeringes and other offeringes, euerie one accordinge to his daye, besyde y Sabbathes of y LORDE, and youre giftes, and vowes, and frewylofferinges, that ye offere vnto the LORDE.

G So vpon the fiftene daye of the seuenth moneth, whan ye haue brought in the increase of the londe, ye shall kepe the LORDES feast seven dayes longe. The first daye shall be kepte holy daye, and the eight daye shall be kepte holy daye also. And vpon the first daie ye shall take of y goodly frutefull trees, braunches of palme trees, and bowes of thicke trees, and Wyllies of the brocke, and seuen dayes shall ye be merry before y LORDE youre God: and thus shall ye kepe the feast vnto the LORDE seven dayes in the yeare. This shall be a perpetuall lawe amonge youre posterities, that they kepe holy daye thus in y seuenth moneth. Seven dayes shall ye dwell in bothes. Who so euer is an Israelite borne, shall dwell in bothes, that they which come after you, maye knowe, how that I made y

Leu. 16. g
Nu. 29. a

S
Nu. 29. b
3. Eld. 5. c
2. Mac. 1. b

The iij. boke of Moses.

children of Israel to dwell in bothes, whan I brought them out of the lode of Egip̄te. I am the LORDE youre God. And Moses tolde the children of Israel these holy daies of the LORDE.

The XXIII. Chapter.

AND the LORDE spake vnto Moses, and sayde: Comaunde the children of Israel, that they brynge pure oyle olyue beaten for lightes, that it maye be allwaye put in the lampes, without before the vayle of wytnesse in the Tabernacle of wytnesse. And Aaron shall dresse it allwaye at euen in y^e moynynge before the LORDE. Let this be a perpetuall lawe vnto youre posterities. The lāpes shall he dresse vpon the pure candlestick before the LORDE perpetually.

B And thou shalt take fyne floure, and bake twolue cakes therof: two tēth deales shall euery cake haue, and thou shalt laye them sixe on a rowe vpon the pure table before the LORDE. And vpon the same shalt thou laye pure frankencense, that it maye be bried of remembraunce for an offeringe vnto y^e LORDE. Euery Sabbath shall he prepare the before the LORDE allwaye, and receaue them of the children of Israel for an everlastinge conenauit. And they shall be Aarons and his sonnes, which shall eate them in the holy place. For this is his most holy of the offeringes of the LORDE for a perpetuall dewtye.

C And there wente out an Israelitish womans sonne, which was the childe of a man of Egip̄te (amonge the children of Israel) and stroue in y^e hoost with a man of Israel, and named the name of God blasphemously, and cursed. Then brought they him vnto Moses. His mothers name was Selemith, the doughter of Dibri, of the trybe of Dan. And they put him in presen, tyll they were inſourmed by the mouth of the LORDE.



And the LORDE spake vnto Moses, and sayde: Brynge him that cursed, out of the hoost, and let all the that herde it, laye their

The xxv. Chap. 35. liii.

handes vpon his heade, and let the whole congregacion stone him. And saye vnto the childre of Israel. Who so euer blasphemeth his God, shall beare his synne: and he that blasphemeth the name of the LORDE, shall dye the death. The whole congregaciō shall stone him. As the straunger, so shall he of the housholde be also. If he blaspheme the name, he shall dye.

He that slayeth a man, shall dye y^e death. but he that slayeth a beest, shall paye for it. Soule for soule. And he that maymeth his neighbour, it shall be done vnto him, euen as he hath done: broke for broke, eye for eye, tothe for tothe: euen as he hath maymed a man, so shall it be done vnto him agayne, so that, who so slayeth a beest, shall paye for it: But he that slayeth a man, shall dye. There shall be one maner of lawe amonge you, to y^e straunger as to one of youre selues: for I am the LORDE youre God.

Moses tolde the children of Israel. And they brought him that had cursed, cut of y^e hoost, and stoned him. Thus dyd the childre of Israel as the LORDE comaunded Moses.

The XXV. Chapter.

AND the LORDE talked with Moses vpon mount Sinai, and sayde: Speake to the children of Israel, and saye vnto them: Whan ye come in to the londe, y^e I shall geue you, the londe shall rest vnto the LORDE, so that thou sowe thy felde sixe yeares, and sixe yeares cut y^e vines, and gather in the frutes. But in the seuenth yeare the lode shall haue his Sabbath of rest for a Sabbath vnto the LORDE, wherein thou shalt not sowe thy felde ner cut thy vines.

Loke what groweth of it self after thy haruest, thou shalt not reape it. And the grapes that growe without thy labour, shalt thou not gather, for so moch as it is the yeare of the londes rest: But the rest of the londe shalt thou kepe for this intent, that thou mayest eate therof, thy seruante, thy mayde, thy hyrlinge, thy guest, thy straüger with the, thy catell, and the beestes in thy londe. All the increase shall be meate.

And thou shalt nombre seven of these yeare Sabbathes, that seven yeares maye be tolde seven tymes, and so the tyme of the seven yeare Sabbathes make nyne and fourtye yeares. Then shalt thou let the blast of the horne go thorow all youre londe, vpon the tenth daye of the seuenth moneth, euen in y^e daye of attonement. And ye shall haue the fiftieth yeare, and shall call it a fre yeare in y^e

Mat. 23.8
Ioh. 19.2

D
Exo. 21.15
Deut. 19.21
Leuit. 24.17
Math. 5.21

Exo. 23.12

Deut. 15.2

The iij. booke of Moses.

The xxv. Chap.

Eze. 46. c londe, for all them that dwell therein: for it is the yeare of Jubilye. * Then shall euery one amonge you come agayne to his possession and to his kynred: for the fiftieth yeare is y^e yeare of Jubilye. Ye shal not sowe ner reape it that groweth of it self, ner gather the grapes, that growe without labour. For the yeare of Jubilye shall be holy amonge you. But loke what the felde beareth, that shall ye eate. This is the yeare of Jubilye, wherein ye shal come againe euery man to his owne.

C Now whan thou sellest ought vnto thy neighbour, or byest any thinge of him, there shal none of you oppresse his brother: but accordinge to the nombre of the yeare of Jubilye shalt thou bye it of him: and accordinge to the nombre of the yeares of increase shall he sell it vnto the. Accordinge to the multitude of the yeares shalt thou raise the pryce, and accordinge to the fewnesse of the yeares shalt thou mynish the pryce: for he shall sell it vnto the accordinge to the nombre of the increase. Therfore let no man defraude his neighbour, but feare y^e God. For I am the LORDE youre God. Wherfore do after my statutes, and kepe my lawes, so y^e ye do them that ye maye dwell safe in the londe. For the londe shal geue you hir frute, so that ye shal haue ynough to eate, and dwell safe therein.

And yf ye wolde saye: What shall we eate in the seuenth yeare, in as moch as we shal not sowe, ner gather in oure increase? I wyll sende my blessinge vpon you in the sixte yeare, that it shal bringe forth frute for thre yeares: so that ye shal sowe in y^e eight yeare, and eate of the olde frute vntyll the nyenthy yeare, that ye maye eate of the olde tyll new frutes come agayne. Therfore shall ye not sell the londe for ever, for the lode is myne. And ye are straungers and indwellers before me. And in all youre lande shall ye geue the londe to lowse.

Psal. 113. a

**Nu. 36. c
Iere. 32. a
Ruth. 4. a**

Whan thy brother wareth poore, and selleth y^e his possession, and his nexte kynsmā cometh to him, y^e he maye redeme it: then shall he redeme that his brother solde. But whan a man hath none to redeme it, and cā get so moch with his hande as to redeme one parte, then shall it be rekened how many yeares it hath bene solde, and the remnaunt shal be restored vnto him to whom he solde it, y^e he maie come agayne to his possession. But yf his hande can not get so moch, as to haue one parte agayne, the shal it y^e he solde be styll in the hande of the byer vntyll y^e yeare of Jubilye: In y^e same shal it go out, and returne to his owner agayne.

He that selleth a dwellinge house within the walles of the cite, hath an whole yeare respyte to lowse it out agayne: that shall be the tyme, wherein he maye redeme it. But yf he redeme it not afore the whole yeare be out then shal he that bought it, and his successors kepe it for ever, and it shall not go out lowse in the yeare of Jubilye. Neuertheles yf it be an house in a vyllage that hath no wall aboute it, it shall be counted like vnto the felde of the countre, and maye be redeemed and shal go out fre in the yeare of Jubilye.

The cities of the Leuites, and the houses in the cities that their possession is in, maye all waye be redeemed. Who so purchaceth ought of the Leuites, shal leaue it in the yeare of Jubilye, whether it be house or cite that he hath had in possession. For the houses in the cities of the Leuites are their possession amonge the children of Israel. But the felde before their cities shal not be solde, for it is their awne for ever.

Whan thy brother wareth poore, and falleth in decaye besyde the, thou shalt receaue him as a straunger, or guest, that he maye lyue by the: and thou shalt take no vsury of him, ner more then thou hast geue, but shalt feare thy God, that thy brother maye lyue besydes the. For thou shalt not leaue him y^e money vpon vsury, ner deliuer him thy meate vpon vantage. For I am the LORDE y^e God, which haue brought you out of the lode of Egypte, to geue you the lande of Canaan, and to be youre God.

**Exo. 22. c
Deut. 23. c
Eze. 18. a
and 22. b**

Whan thy brother wareth poore besyde the, and selleth himself vnto the, thou shalt not holde him as a bode mā: but as an hyred seruaunte and as a sojourner shall he be wth the, and serue the vntyll y^e yeare of Jubilye. Then shal he departe lowse from the, and his childre with him, and shal returne to his awne kynred, and to his fathers possession: for they are my seruauntes, whom I brought out of the londe of Egypte. Therfore shal they not be solde like bondmen. And thou shalt not raigne over them with crueltie, but shalt feare thy God. But yf thou wilt haue bode seruauntes and maydens, thou shalt bye them of the heithen, that are rounde aboute you: of the children of the sojourners and straungers amonge you, and of their generacions with you, and that are borne in youre londe, the same shal ye haue for bonde seruauntes, and shal possesse them, and youre children after you for an euerlastinge possession, these shal be y^e bondmen. But ouer youre brethren the children of Israel, there shal none of you raigne

**Exo. 21. a
Deut. 15. b
Iere. 34. b**

1. Reg. 9. d

The iij. booke of Moses.

ouer another with crueltie.

G Whan a straunger or sojourner waxeth ryche by the, and thy brother waxeth poore besyde him, & selleth him self vnto þe straunger or sojourner by the, or to eny of his kynne, then shall he haue right (a fter that he is solde) to be redemed agayne. And eny of his brethren maye louse him out: or his vncler or his vncler sonne, or eny other kynsmen of his kynred: Or yf his awne hande getteth so moch, he shal louse him self out, and shal reken with him that bought him, from þe yea- re that he solde him self, vntyll the yea- re of Jubilye. And þe money shal be counted aco- ding to the nombre of the yea- res that he was solde, and his wages of the whole tyme shalbe rekened withall.

¶ If there be yet many yea- res vnto þe yea- re of Jubilye, then shal he (acordinge to the same) geue the more for his deliuerance, therafter as he is solde. ¶ If there remayne but few yea- res vnto the yea- re of Jubilye, then shall he geue agayne therafter for his redempcion. And his wages from yea- re to yea- re shall he reken withall, and thou shalt not let the o- ther raigne cruelly ouer him in þe sight. But yf he bye not him self out af- ter this maner, then shal he go out fre in the yea- re of Jubilye, and his childre with him: for the childre of Israel are my seruantes, which I haue brought out of the londe of Egipte. I am the LORDE youre God.

Deu. 5. a

¶ Ye shall make you no Idols ner ymage, and ye shal reare you vp no piler, ner set vp eny markstone in youre londe, to bowe youre selues therto. For I am the LORDE youre God. Kepe my Sabbathes, and stonde in awe of my Sanctuary. I am the LORDE.

The XXVI. Chapter.

A Deut. 28. a

Yf ye wyll walke now in my statutes, and kepe my commaundementes and do them, the wyl I geue you rayne in due season, and þe londe shal geue hir increa- se, and the trees of þe felde shal brynge forth their frute. And the thiesfinge tyme shall reache vnto the wyne haruest, and the wy- ne haruest shal reache vnto the sowynge tyme. And ye shall eate yor bred in plenteous- nes, and shal dwell safe in youre londe. I wil geue peace in youre londe, so that ye shall slepe, and no man shall make you afayed. I wyl ryd enell beestes out of youre londe, and there shall no swerde go thorow youre londe.

Iosu. 23. c
Esa. 30. c

¶ Ye shal chace youre enemies, & they shal fall into þe swerde before you. ¶ Syue of you shal chace an hundred: and an hundred of

The xxvi. Chap. Ho. liii.

you shal chace ten thousande. For youre ene- mies shall fall in to the swerde before you. And I wyl turne me vnto you, and wyl cau- se you to growe and increa- se, and wyl set vp my couenanut with you. And ye shal eate of the olde stoare, and shall let go the olde for- plenteousnesse of the new. ¶ I will haue my dwellynge amonge you, and my soule shall not refuse you. And I wyl walke amonge you, and wyl be youre God, and ye shalbe my people. For I am the LORDE youre God, which brought you out of the londe of E- gipte, that ye shulde not be their bondmen. And I haue broke the cepter of youre yocke, and caused you to go vp right.

Exo. 29. g
2. Cor. 6. c

But yf ye wil not harken vnto me, ner do all these commaundementes, and wyl despy- se my statutes, and yf youre soules refuse my lawes, & ye wyll not do all my commaunde- mentes, & shal let my couenanut stonde, then wyl I do this agayne vnto you. I wyl vy- set you shortly with swellnges and feuers, which shal destroye þe eyes, & consume awaie þe hert. Ye shal sowe youre seede in vayne, and youre enemies shal eate it vp.

Deut. 28. b
Mala. 2. a

And I wyl set my face agaynst you, and ye shal be slayne before youre enemies. And they that hate you, shal haue dominion ouer you. And ye shall flye, whā no man chaseth you.

Pro. 28. a

But yf ye wyll not herken vnto me for all this, then wyl I make it yet seven tymes mo- re, to punyssh you for youre synnes, that I maye breake þe pryde of youre strength, and wyl make youre heauen lyke yron, and youre earth as bras: and youre trouaile and labo- r shal be but lost, so that youre londe shall not geue hir increa- se, and the trees in the londe shal not brynge forth their frute.

¶ If ye walke yet agaynst me, and wyll not harken vnto me, then wyl I make it yet seven tymes mo- re, to punyssh you because of youre synnes: & wyl sende wylde beestes amo- ge you, which shal robbe you, and destroye youre catell, and make you fewer, and youre hye waye shal become waist.

But yf ye wyl not yet be reformed here withall, and wyll walke contrary vnto me, then wyl I walke contrary vnto you also, & wyl punyssh you yet seven tymes for youre synnes. And I wyl brynge vpon you a swer- de of vengeance, which shall auenge my Testament. And though ye gather you to- gether in to youre cities, yet wyl I sende the pestilence amonge you, and wyll deliuer you in to the handes of youre enemies. For I wil destroye youre prouysion of bred, so þe ten women shall bake youre bred in one o-

The iij. booke of Moses.

The xxvij. Chap.

Ofc. 4. b
Mich. 6. c

men, and youre bried shal be deliuered out by weight. And whan ye eate, ye shall not haue ynough.

E If ye wyl not yet for all this harken vnto me, & wyl walke contrary vnto me, then wyl I also walke contrary vnto you in wrathfull displeasure, and wyl punyssh you sevenfold because of youre synnes, * so that ye shal eate the flesh of youre sonnes and doughters. And I wyl destroye youre hye altares, and rote out youre ymages, and wyl cast youre bodies vpon the bodies of youre Idols, and my soule shall abhorre you. And youre cities wyl I make waist, and brynge youre churches to naught, and wyl not smell youre swete odoures.

Thus wyl I make the londe desolate, so that youre enemies shall dwell therein, and make it waist: but you will I scatter amonge the heythens, and drawe out the swerde after you, so that youre londe shal be waist, & youre cities desolate.

S Then shall the londe reioyse in hir Sabbathes, as longe as it lyeth wayst, and ye be in the enemies londe. Rec then shal the londe kepe holy daye, and reioyse in hir rest, as longe as it lieth wayst, because it coude not rest in youre Sabbathes, whan ye dwelt therein.

And as for them that remayne of you, I wyl make them saynte harted in the londe of their enemies, so that a shakynge leafe shall chace them. And they shall flye from it, as though a swerde persecuted them, and shal fall noman followinge vpon them. And they shall fall one vpon another (as it were before the swerde) and noman yet chacynge them. And ye shall not be so bolde, as to withstonde youre enemies, and shal perishe amonge the heithens, and the londe of youre enemies shal eate you vp.

And they that are left of you, shall pyne awaye in their mysdede, euen in the enemies londe, and in the mysdedes of their fathers shal they consume awaye. Then shall they knowlege their mysdedes, and the mysdedes of their fathers in the trespase, wherewith they haue trespassed agaynst me, and walked contrary vnto me. Therefore wyl I also walke contrary vnto the, and wyl brynge them in to the enemies londe.

G Then shal their vncircumcysed herte be tamed. And then shal they ende their mysdedes. And I shal thinke vpon my couenaunt with Jacob, and vpon my couenaunt with Isaac, and vpon my couenaunt with Abraham, and wyl thynke vpon the lode. As for the londe, whan it shal be left of them, it shal

reioyse in hir Sabbathes, euen then, whan it lyeth waist, and they tulle it not. And they shall make attonement for their mysdedes, because they despysed my lawes, & their soules refused my statutes. Moreover I haue not so refused them, that they shulde be in the enemies londe: nether haue I so vterly abhorred them, that I wolde brynge them to naught, and breake my couenaunt wth them: for I am γ LORDE their God. And for their sake I wyl remembre * my first couenaunt, whan I brought them out of γ londe of Egypte in the sight of the heythens, γ I might be their God. Euen I the LORDE.

Exo. 19. 2

These are the ordinaunces, statutes and lawes, which γ LORDE made betwixte him and the children of Israel vpon mount Sinai, by the hande of Moses.

The XXVII. Chapter.

A And the LORDE talked with Moses, & sayde: Speake to γ children of Israel, & saye vnto them: If eny man make a speciall vowe vnto γ LORDE, so γ he pryse a soule, then shal this be the valuacon: A man of twentye yeare olde vnto the thre score yeare, shalt thou set at fiftie syluer Sycles, after the Cycle of the Sanctuary: but a woman at thirtie Sycles. If it be fyne yeare olde vnto twentye yeare, thou shalt set it at twentye Sycles, whan it is a manchilde: but a woman at ten Sycles. If it be a moneth olde vnto fyne yeare, thou shalt set it at fyne Sycles of syluer, whan it is a manchilde: but a woman at thre Syluer Sycles. If he be thre score yeare olde and aboue, the shalt thou set him at fiftene Sycles whan it is a man a woman at ten Sycles. If he be to poore so to be set, the let him present himself to γ prest, & γ prest shal value him. Neuertheles he shal value him, accordinge as γ haue of him that vowed, is able to get. But yf it be a beest γ maye be offred vnto γ LORDE, all γ is offred vnto γ LORDE of soch, is holy: it shal not be altered ner chaunged, a good for a bad, or a bad for a good. If eny man chaunge it, one beest for another, then shal they both be holy vnto γ LORDE. But yf γ beest be vn cleane which maye not be offred vnto γ LORDE, the shal it be set, before γ prest, and γ prest shal value it, whether it be good or bad, & it shal stonde at the prestes valuyng. But yf eny man wil bye it out, he shal geue the fiftie parte more, to that it was set at.

Num. 3. 2

Whan eny man sanctifieth his house vnto the LORDE for γ Sanctuary, the prest shal value it, whether it be good or bad. And as the prest valueth it, so shal it stonde. But yf

The iij. boke of Moses.

he y sanctified it, wyl redeme it, he shal geue y fiftie parte of syluer therto, aboue that it was set at: So shal it be his.

C If eny man halowe a pece of lode of his heretage vnto the LORDE, it shalbe set acordinge to y it beareth. If it beare an Homer of barlye, it shalbe valued at fiftie Sycles of syluer. But yf he halowe his londe immediately from the yeare of Jubilye forth, then shal it be set acordinge to y value therof. If he haue halowed it after the yeare of Jubilye, then shal the prest rekē it, acordinge to y yeares y remayne vnto y yeare of Jubilye, z therafter shal he set it the lower.

But yf he y sanctified the londe, wil redeme it agayne, then shal he geue the fiftie parte of syluer therto, aboue that it was set at: So shal it be his. If he wil not lowse it out, but selleth it vnto another, then shal he redeme it nomore: but the same londe whan it goeth out fre in y yeare of Jubilye, shal be holy vnto the LORDE, as a dedicated felde, and shalbe the prestes inheritaunce.

D If eny man halowe vnto the LORDE a felde, which he hath bought, and is not his inheritaunce, then shal y prest rekē it, what it is worth vnto the yeare of Jubilye, z the same daye shall he geue the pryce that it is set at, vnto the LORDE for the Sanctuary. But in y yeare of Jubilye it shal returne vnto him that bought it, y it maye be his inheritaunce in the londe. All maner of prysinge shalbe made acordinge to the Cycle of the Sanctuary. One Cycle maketh xx. Yeras.

Exo. 20. b
Nu. 1. g
Eze. 45. b
Deu. 15. c

* The first borne amonge y catell (which belongeth vnto the LORDE) shall no man Sanctifie vnto the LORDE, whether it be oxe or shepe, for it is the LORDES all ready. But yf there be eny vncleane thinge vpon the beest, the shal it be lowsed out therafter as it is worth, and the fiftie parte shalbe geuen more therto. If he wil not redeme it, the let it be solde, as it is worth.

E There shall no dedicated thinge be solde ner bought out, y eny man dedicateth vnto y LORDE, of all y is his good, whether it be mē, catell or lode. For euery dedicated thinge, is most holy vnto y LORDE. There shall no dedicated thinge of mā be bought out, but shal dye the death. All the tythes in the londe, both of the sede of the londe, z of y frutes of the trees, are the LORDES, z shal be holy vnto the LORDE. But yf eny man wil redeme his riches, he shall geue the fiftie parte more therto. And all the riches of oxen z shepe, z that goeth vnder the rod, the same is an holy tythe vnto the LORDE. It shall

The xxvij. Chap. Ho. lv.

not be axed whether it be good or bad, ne-ther shall it be chaunged. But yf eny man chaunge it, then both it z that it was chaunged withall, shal be holy, z not redemed.

These are the cōmaundementes, which y LORDE gaue Moses in charge vnto childre of Israel vpon mount Sinai.

The ende of the thirde boke of Moses, called Leuiticus.

The fourth boke of Moses, called Numerus.

What this boke conteyneth.

Chap. I. The children of Israel are nombred and musterd out, as many as are mete for the batayll: The captaynes are ordeyned, and Leui appoynted to the seruyce of the Tabernacle.

Chap. II. The ordie and maner how the tētes were pitched, and how the children of Israel laye aboute the Tabernacle of wytnes.

Chap. III. The office of Leui, & of the sonnes of Aaron.

Chap. IIII. The office of the sonnes of Kahath, Gerson and Merari.

Chap. V. What maner of people were dryuen out of the hoost. The lawe of Gelousy of the man toward the wife.

Chap. VI. The lawe and ordinaunce concerninge the Nazarees or absteyners. The blessinge of the Israelites.

Chap. VII. The offerynges of the captaynes at the dedicaciō of the altare, after that the Tabernacle was set vp.

Chap. VIII. Of the candilstick, offerynges, purifyinge, and altare of the Lemites.

Chap. IX. Of the feast of Easter, & how the vncleane shulde fepe it. Of the cloude vpon the Tabernacle.

Chap. X. The vse of the syluer trompettes, & how the children of Israel brake vp, and roke their iourney with Hobab Moses brother in lawe.

Chap. XI. The people are weery and vnpatient by the waye, murmur agaynst Moses, desyre flesh, and abhorre the Manna. The LORDE geueth them after their lust, but punisheth them sore.

Chap. XII. Miriam and Aaron grudge agaynst Moses, & Miriam is smytten with Lepresy.

Chap. XIII. The spyes that were sent in to the lande of Canaan, come agayne, and put the people in feare.

Chap. XIII. The people are vnpatient, wepe, and murmur agaynst Moses, Josue & Caleb geue the londe a good worde, & cōforte them. The LORDE is angrie, & punisheth the people.

Chap. XV. Of dyuerse offerynges, and how he was punished, that gathered stickes vpon the Sabbath. The people are commaunded to make gardes of remembraunce vpon their garments, to thinke vpon the commaundementes of the LORDE.

Chap. XVI. Of the vprour and insurreccion of Corah, Dathan and Abiram, & their punishment. The people murmur. Sorene thousand.

The iij. boke of Moses.

The first. Chap.

- de and seven hundred dye in the plague.
- Chap. xvii. By the flourishing staff of Aaron, it is declared, that the trybe of Levi and the priesthode of Aaron is chosen of God.
- Chap. xviii. The office & mynistracion of Aaron, of the prestes & Levites, & their dewtye.
- Chap. xix. Of the reed cowe that was brent, and how the sprynflinge water was made of the ashes of her.
- Chap. xx. Miriam dyeth at Cadès. The people chydewith Moses and Aaron for faute of water, the LORDE geueith them out of the hard stonye rocke. Moses desyareth the kynge of Edom, to let them go thorow his londe. Aaron dyeth vpon mount Hor.
- Chap. xxi. The battail betwene Israel and Arad the kynge of the Cananites. The people murmur, and are plagued with the serpentes. They wyne the victory of Og and Sihon.
- Chap. xxii. Of Balac the kynge of the Moabites, and of Balaam the Soothsayer.
- Chap. xxiii. Balaam is brought to curse the people of God.
- Chap. xxiiii. The LORDE turneth Balaams curse in to a blessing and prayse.
- Chap. xxv. The people fall to whoredome and Idolatrye with the women of Moab, and ioynethen selues to the seruice of Baal Peor. Four and twenty thousande are destroyed. Phineas in his feruent zeale slayeth a man and woman in their synne.
- Chap. xxvi. The people are nombred agayne and musterd.
- Chap. xxvii. What inheritaunce the daughters haue, where there is no sonne. Josua is made captayne of the people in Moses steade.
- Chap. xxviii. Offeringes apoynted for every tyme.
- Chap. xxix. The feast of the seventh moneth and the offerynges therof.
- Chap. xxx. Of vowes made by men or women.
- Chap. xxxi. Israel wyne the victory of the Madianites, and deuydeth the spoyle.
- Chap. xxxii. Ruben, Gad, and the half trybe of Manasse haue their inheritaunce apoynted them on this syde of Jordan.
- Chap. xxxiii. The iourneys of the children of Israel are nombred. The people are commaunded (whan they come in to the londe of Canaan) to destroye all vnterly.
- Chap. xxxiiii. The deuydinge of the londe of Canaan with the borders therof, and what they be that deuyde it.
- Chap. xxxv. The porcion of the Levites. Freedom for soch as comytte slaughter vnawares. Dyuerse slaughters.
- Chap. xxxvi. The inheritaunce of the tribe maie not be mixte nor chaunged.

The first Chapter.

A



Unto the LORDE spake vnto Moses in þe wyl derneſſe of Sinai, in the Tabernacle of wit neſſe, the fiſt daye of the ſecōde moneth in the ſeconde yeare, whā they were gone out of

Exo. 10. b
Nu. 26. a

the lāde of Egipte, and ſayde: Take þe ſum me of the whole congregacion of the chil dren of Iſrael, after their kynredes & their

fathers houſes, with the nombre of the na mes, all that are males, heade by heade, frō twentye yeare and aboue, as many as are able to go forth in to y warre in Iſrael. And ye ſhal nombre them acordinge to their ar mies thou and Aaron, and of euery trybe ye ſhal take vnto you one captayne ouer his fathers houſe.

Theſe are the names of the captaynes that ſhal ſtonde with you. Of Ruben, Eli zur the ſonne of Sedeur. Of Simeon, Sel unniel the ſonne of Zuri Sadai. Of Iuda, Nahafſon the ſonne of Aminadab. Of Iſa char, Nathaniel the ſonne of Zuar. Of Zab ulon, Eliab the ſonne of Helon. Amonge the children of Joſeph: Of Ephraim, Eli ſama & ſonne of Amihud. Of Manaffe, Ga maliel the ſonne of Pedazur. Of Ben Ja min, Abidam & ſonne of Gedeoni. Of Dan, Abieſer the ſonne of Ammi Sadai. Of Aſ ſer, Pagiel the ſonne of Ochiam. Of Gad, Eliasaph & ſonne of Deguel. Of Nephtali, Ahira the ſonne of Enan.

Theſe are the awncient men of the con gregacion, the captaynes amonge the try bes of their fathers, which were heades and prynces in Iſrael.

And Moſes & Aaron toke them (like as they are there named by name) and gathe red the whole cōgregacion together alſo, & fiſt daye of the ſecōde moneth, and reſcend the after their byrth, acordinge to their kyn reds and fathers houſes by their names, frō twētye yeare and aboue, heade by heade, as the LORDE commaunded Moſes, and nomb red them in the wyl derneſſe of Sinai.

The children of Ruben Iſraels fiſt ſon ne, their kynreds & generacions after their fathers houſes, in þe nombre of their names heade by heade, all þe were males, from twen tye yeare & aboue, and were able to go forth to the warre, were nombred to the trybe of Ruben, ſixe and fourtye thouſande, and ſy ue hundred.

The children of Simeon their kynreds & C generacions after their fathers houſes in the nombre of the names heade by heade, all that were males from twētye yeare and aboue, and were able to go forth to the war re, were nombred to the trybe of Simeon, nyne and fiſtye thouſande and thre hun dred.

The children of Gad their kynreds and generacions after their fathers houſes in þe nombre of the names, from twentye yeare and aboue, all that were able to go forth to the warre, were nombre to the trybe of Gad,

The iij. boke of Moses.

fyue and fourtye thousande, sixe hundred and fiftie.

The children of Juda their kynreds and generacions after their fathers houses in þe nombre of the names, from twentye yeare and aboue, all that were able to go forth to the warre, were nombred to the trybe of Juda, foure and seuentye thousande, and sixe hundred.

D The children of Isachar their kynreds and generacions, after their fathers houses in þe nombre of the names from twentye yeare and aboue, all that were able to go forth to the warre, were nombred to the trybe of Isachar, foure and fiftye thousande and foure hundred.

The children of Zabulon their kynreds and generacions after their fathers houses in the nombre of the names from twentye yeare and aboue, all that were able to go forth to the warre, were nombred to the trybe of Zabulon, seven and fiftye thousande and foure hundred.

Josephs children of Ephraim, their kynreds and generacions after their fathers houses in þe nombre of the names, from twentye yeare and aboue, all þe were able to go forth to the warre, were nombred to the trybe of Ephraim, fourtye thousande and fyue hundred.

E The children of Manasse their kynreds and generacions, after their fathers houses in þe nombre of the names from twentye yeare and aboue, all þe were able to go forth to the warre, were nombred to the trybe of Manasse, two and thirtie thousande and two hundred.

The childre of Ben Jamin their kynreds and generacions, after their fathers houses, in the nombre of the names from twentye yeare and aboue, all that were able to go forth to the warre, were nombred to the trybe of Ben Jamin, fyue and thirtie thousande and foure hundred.

The children of Dan their kynreds and generacions after their fathers houses, in the nombre of the names, from twentye yeares and aboue, all that were able to go forth to the warre, were nombred to the trybe of Dan, two and thre score thousande, and seven hundred.

S The children of Asser their kynreds and generacions, after their fathers houses in the nombre of the names, from twentye yeare and aboue, all þe were able to go forth to the warre, were nombred to the trybe of Asser, one and fourtye thousande and fyue hundred.

The childre of Nephthali, their kynreds and generacions after their fathers houses

The ij. Chap. No. lvi.

in the nombre of the names, from twentye yeare and aboue, all that were able to go forth vnto the warre, were nombred to the trybe of Nephthali, thre and fiftie thousande and foure hundred.

These are they whom Moses and Aaron nombred with þe twelue prynces of Israel, wherof euery one was ouer þe house of their fathers. And the summe of the children of Israel after their fathers houses, from twentye yeare and aboue (what so euer was able to go forth to the warre in Israel) was sixe C. thousande, thre thousande, fyue C. and fiftie. But the Lewites after the trybe of their fathers, were not nombred amonge them.

Exo. 12. f
Num. 11. e

And the LORDE spake vnto Moses, and saide: The trybe of Levi shalt thou not nombre, ner take the summe of them amonge þe children of Israel: but shalt appoynte them to the Habitation of wytnesse, and to all þe apparell therof, and to all that belongeth therto. And they shall beare the Tabernacle and all the ordinaunce therof, and shal wayte vpon it, and shal pitch their tentes rounde aboute it. And whan men shal go on their iourney, the Lewites shal take downe þe Tabernacle. And whan the hoost pitch their tentes, they shal set vp the Tabernacle. And yf a straunger preasse nye vnto it, he shal dye. The children of Israel shal pitch their tentes, euery one in his awne armye, and by the baner of his awne companye. But the Lewites shal pitch rounde aboute the Tabernacle of wytnesse, that there come no wrath vpon þe congregacion of the children of Israel: therfore shal the Lewites wayte vpon the Habitation of wytnesse. And the children of Israel dyd all, as the LORDE commaunded Moses.

1. Par. 14. d

The II. Chapter.

AND þe LORDE spake vnto Moses and Aaron, and sayde: The childre of Israel shal pitch rounde aboute þe Tabernacle of wytnesse, euery one vnder his banner and tokens, after their fathers houses.

On the East syde shall Juda pitch with his banner and hoost, their capayne Nafasson the sonne of Aminadab. And his armie in the summe, foure and seuentie thousande and sixe hundred. Nexte vnto him shal the trybe of Isachar pitch, their capayne Nathaneel the sonne of Zuar: and his armye in the summe, foure and fiftye thousande and foure hundred. The trybe of Zabulon also, their capayne Eliab the sonne of Helon: his armye in the summe, seven and fiftie thousande and foure hundred.

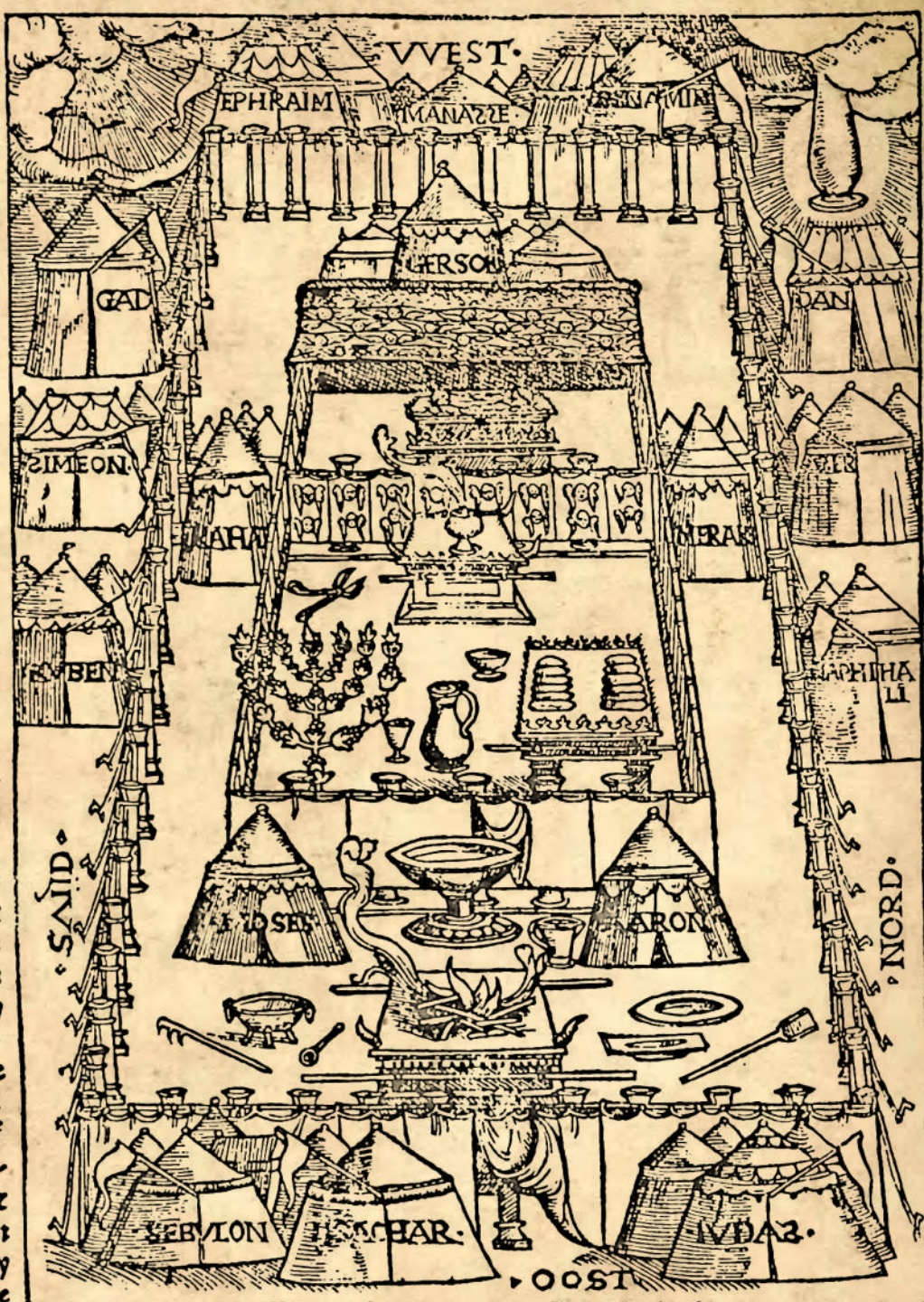
So & all they which belöge to & hoost of Iuda, be in the summe an C. sixe and foure score thousande, & foure hundredeth be longinge to their armye, & they shall go before.

B On the South side shall lye the panylions & baner of Ruben wth their hoost, their captaine Hizzur & sonne of Sedeur: & his armie in the summe, sixe & fourtie thousande, & fyue C. Next vnto him shall the trybe of Simeon pitch, thei captayne Selumiel & sonne of Zuri Sadai: & his armie in y^e summe, nyne and fiftie

thousande, and thre hundredeth. The trybe of Gad also, their captayne Eliasaph & sonne of Deguel: & his armie in the summe, fyue & fourtye thousande, sixe hundredeth & fiftie. So that all they which belöge to the hoost of Ruben, be in the summe, an hundredeth, one & fiftie thousande, foure hundredeth and fiftie, belönginge to their armie. And they shall be the seconde in the iourney.

C After that shall the Tabernacle of wyneffe go wth the hoost of the Levites euē in & myddes amöge the hoostes: & as they lye in their tentes, so shall they go forth also, euery one in his place vnder his baner.

On the West syde shall lye y^e panylions & baner of Ephraim wth their hoost: their cap-



ayne shall be Elisama sonne of Amihud, and his armie in the summe, fourtye thousande and fyue hundredeth. Next vnto him shall y^e trybe of Manasse pitch, their captayne Gamaliel the sonne of Pedazur: his armie in the summe, two and thirtie thousande & two hundredeth. The trybe of Ben Jamin also, their captayne Abidan the sonne of Gedeoni: his armie in the summe, fyue and thirtie thousande & foure hundredeth. So & all they which belöge to the hoost of Ephraim, be in the summe, an hundredeth thousande, eight thousande, & an hundredeth, belönginge to his armie. And they shall be the thirde in the iourney.

On the North syde shall lye y^e panylions & baner of Dan with their hoost: their cap-

The iij. boke of Moses.

captayne Abieser & sonne of Ammi Sadai, his armye in the summe, two and sixtye thousande and seue hundredeth. Nexte vnto him shal the trybe of Asser pitche: their captayne Pagiel & sonne of Ochran, his army in the summe, one and fourtie thousande, and fyue hundredeth. The trybe of Nephthali also, their captayne Ahira the sonne of Enan: his armye in the summe, thre & fiftye thousande & foure hundredeth. So & all they which belonge to the hoost of Dan, be in the summe, an hundredeth thousande, seuen & fiftie thousande, & sixe hundredeth. And they shalbe the last in the iourney with their baners.

This is the summe of the children of Israel, after their fathers houses and armyes with their hoostes: euen sixe hundredeth thousande, & thre thousande, fyue hundredeth & fiftie. But & Levites were not nombred in & summe amonge the childre of Israel, as & LORDE comaunded Moses. And & childre of Israel dyd all as the LORDE comaunded Moses. And so they pitched vnder their baners, & toke their iourney, enery one in his kynred, acordinge to the house of their fathers.

The III. Chapter.

A These are the generacions of Aaron & Moses, whan & LORDE spake vnto Moses at & same tyme vpon mount Sinai. And these are & names of the sonnes of Aaron. The firstborne, Nadab: then Abihu, Eleasar & Jehamar. These are & names of the sonnes of Aaron, which were anoynted to be prestes, & their handes fylled for & presthode. But Nadab & Abihu dyed before & LORDE, whā they offred straunge fyre before & LORDE, in & wildernesse of Sinai, & had no sonnes. But Eleasar and Jehamar executed & prestes office to their father Aaron.

And the LORDE spake vnto Moses, & sayde: Bringe hither the trybe of Levi, and set them before Aaron the prest, & they maye serue to him, & wayte vpon him & vpon the whole congregacion before & Tabernacle of wytnesse, and execute the seruyce of the habitation, and kepe all the apparell of the Tabernacle of wytnesse, and wayte vpon the children of Israel, to mynistrer in the seruyce of the habitation.

A And thou shalt geue & Levites vnto Aaron and his sonnes for a gift, vnto eury one his awne, from amonge the children of Israel. As for Aaron & his sonnes, thou shalt appoynte them to wayte on their prestes office. If another preasse therto, he shal dye.

And the LORDE spake vnto Moses, and sayde: Beholde, I haue take the Levites fro

The iij. Chap. Exo. lviij.

amonge the childre of Israel, for all the first borne that open the Matric amonge the children of Israel, so that the Levites shalbe myne. For the firstborne are myne, sence & tyme that I smote all the first borne in & lande of Egypte, whā I sanctified vnto me all the first borne in Israel, from me vnto catell, that they shulde be myne. The LORDE.

And the LORDE spake vnto Moses in the wyldernesse of Sinai, and sayde: Nombrie the children of Levi after their fathers houses and kynreds, all that are males of a moneth olde and aboue.

So Moses nombred them acordinge to the worde of the LORDE, as he had comaunded. And these were the children of Levi with their names: Gerson, Kahath, Merari. The names of the children of Gerson in their kynreds, were: Libni and Semei.

The childre of Kahath in their kynreds were, Amram, Jezehar, Hebion and Vsiel.

The children of Merari in their kynreds, were Maheli and Musi. These are the kynreds of Levi after their fathers houses.

These are & kynreds of Gerson: The Libnites and Semeites, the summe was founde in nombre, seuen thousande and fyue hundredeth, of all that were males of a moneth olde and aboue. And the same kynreds of the Gersonites shal pitche behinde the habitation on the west syde: Let Eliasaph the sonne of Lael be their ruler. And they shal waite vpon the Tabernacle of wytnesse, of the habitation, and of the tent, and couerynges therof, and the hangynge in the dore of the Tabernacle of wytnesse, the hangynge aboute the courte, & the hangynge in & courtedore, which (courte) goeth aboute the habitation and the altare, and the cordes of it, & all that belongeth to the seruyce therof.

These are the kynreds of Kahath: The Amramites, the Jezeharites, the Hebionites, and Vsielites, all that were males of a moneth olde & aboue, in nombre eight thousande and sixe hundredeth, waytinge vpon the Tabernacle of the Sanctuary, & shal pitch on the south syde of & habitation: Let Eliasaphan the sonne of Vsiel be their ruler. And they shal kepe the Arke, the table, the candil stick, the altare and all the vessels of the Sanctuary, to do seruyce in, and the vayle, and all that belongeth to the service therof. But the chiefe of all the rulers of the Levites, shalbe Eleasar the sonne of Aaron the prest, ouer them that are apoynted to kepe the watch of the Sanctuary.

These are & kynreds of Merari: The Mahelites and Musites, the summe was founde in nombre, three thousande and fiftye.

Num. i. g

Leui. 10. a

Nu. 26. g

Leui. 8. a

Leui. 10. a

Nu. 16. b

and 18. a

1. Par. 10. b

Num. 1. f

and 16. a

Num. 3. f

and 5. b

Exod. 13. a

Exod. 6. c

D

E

The iiij. booke of Moses.

helites and Musites, which were in nombre sixe thousande and two hundredeth, all that were males of a moneth olde and aboue: Let Zurriel & sonne of Abihail be their ruler, and they shall pitche vpon the north syde of the habitation. And their office shalbe to keepe the bordes, and barres, and pilers, and sockettes of the habitation, and all the appparell therof and that serueth thereto: & pilers also aboute & courtte, with the sockettes, and nales, and cordes.

S But before the habitation and before & Tabernacle on the East syde shal Moses & Aaron & his sonnes pytche, that they maye wayte vpon the Sanctuary, & the children of Israel. * If eny other preasse therto, he shal dye.

Num. 3. b
and 15. a

Nu. 26. g

All the Levites in the summe, whom Moses and Aaron nombred after their kynreds, accordinge to the worde of the LORDE, all that were males, of a moneth olde and aboue, were two and twentye thousande.

Num. 3. b
and 8. b

And y^e LORDE saide vnto Moses: Nombrie all the first borne, that are males amonge the children of Israel, of a moneth olde and aboue, and take the nombre of their names. And & Levites shalt thou take out vnto me the LORDE, for all & first borne of & childre of Israel, & the catell of the Levites for all the first borne amonge the catell of & children of Israel. And Moses nombred all the first borne amonge the childre of Israel,

G as the LORDE commaunded him. And in the nombre of the names of all the first borne, that were males of a moneth olde & aboue, in their summe, there were foude two and twentye thousande, two hundredeth, and thre and seuentye.

And the LORDE spake vnto Moses, & sayde: Take the Levites for all & first borne amonge the childre of Israel, & the catell of & Levites for their catell, & the Levites maye be myne the LORDES. But the redemption money of the two hundredeth thre & seuentye & remayne of the first borne of the children of Israel, aboue the nombre of the Levites, shalt thou take, even fyue Sycles of every heade, after the Sycle of the Sanctuary (one Sycle is worth twentye Geras) & the money & remayneth ouer their nombre, shalt thou geue vnto Aaron and his sonnes.

Leui. 27. a

Exo. 30. b
Leui. 26. d
Exo. 45. b

Then toke Moses & redemption money (that remayned ouer aboue the nombre of the Levites) from & first borne & of the childre of Israel, euen a thousande, thre hundredeth, and fyve and thre score Sycles, after & Sycle of the Sanctuary, & gaue it vnto Aaron

The iiij. Chap.

and his sonnes, accordinge to the worde of the LORDE, as the LORDE commaunded Moses.

The III. Chapter.

Vnto the LORDE spake vnto Moses & Aaron, & sayde: Take & summe of the childre of Rahath from amonge the childre of Levi, after their kynreds & fathers houses, from thirtie yeare and aboue vntill fiftie yeare, all that are mete for the warre, that they maye do the worke in the Tabernacle of witnesse. This shal be the office of the children of Rahath in the Tabernacle of wytnesse, which is most holy.

1. Par. 24. i

Whan the hoost breaketh vp, Aaron and his sonnes shall go in, and take downe the vayne, and coner the Arke of wytnesse therewith, and laye the couerynge of doo slaynes vpon it, and spiede a yalowe clothe aboue thereon, and put his staues therein. And vpon the shewe table they shal spiede a yalowe clothe also, and set theron the dishes, spones, flat peces and pottes to poure out and in, and the daylie bred shal lye vpon it, and they shall spiede a purple clothe therouer, and couer it with a couerynge of doo slaynes, and put the staues of it therein.

And they shal take a yalowe clothe, and couer the candlestick of light therewith, and his lampes, with his snuffers and outquenchers, and all the oyle vessels that belonge to the seruyce, and aboute all this shal they put a couerynge of doo slaynes, and put it vpon staues.

So shal they spiede a yalowe clothe ouer the golden altare also, and couer the same with a couerynge of doo slaynes, and put it vpon staues. All the vessels that they occupye in the Sanctuary, shal they take, and put a yalowe clothe therouer, & couer them with a couerynge of doo slaynes, and put them vpon staues. They shal swepe the ashes also from the altare, and spiede a clothe of scarlet ouer it, and set all his vessels theron, that they occupye vpon it: colepames, fleshokes, shouels, basens, with all the appparell of the altare, and they shal spiede a couerynge of doo slaynes thereon, and put his staues therto.

Now whan Aaron and his sonnes haue done this, and haue conered the Sanctuary & all the dinametes therof, whan the hoost breaketh vp, then shal the children of Rahath go in, that they maye beare it, and the Sanctuary shal they not touche, lest they dye. This is the charge of the childre of Rahath in the Tabernacle of wytnesse.

Num. 3. b

1. Re. 6. b

The iiii. booke of Moses.

C And Eleazar the sonne of Aaron y^e prest, shal haue the office, to prepare the oyle for the light, and the spyces for the incense, and the daylie meatofferynge, and the anoyntinge oyle, to order the whole habitacion, & all that therin is, in the Sanctuary and the ornamentes therof.

And the **LORDE** spake vnto Moses and Aaron, & sayde: Ye shal not destroye the tribe of the kynred of the Kahathites amonge the Levites, but this shal ye do with them, y^e they maye lyue & not dye, yf they touche the most holy. Aaron and his sonnes shal go in, and appoynte enery one vnto his office & charge. But they shal not go in, presumptuously to loke vps y^e Sanctuary, lest they die. And y^e **LORDE** spake vnto Moses and Aaron & sayde: Take the summe of the children of Gerson also, after their fathers house & kynred, from thirtie yeare & aboue, vntyll fiftie yeare, & appoynte them all y^e are mete for the warre, to haue an office in the Tabernacle of wytnesse.

Num. s. d

D This shalbe the office of the kynred of the Gersonites, cuē to serue & to beare. They shal beare the curtaynes of the habitacion and of the Tabernacle of wytnesse, and his couerynge and the coueringe of doo skynnes, that is aboue theron, and the hanginge in the doore of the Tabernacle of wytnesse, and the hanginge aboute the courte, which goeth aboute the habitacion and the altare, and their cordes, and all the instrumentes y^e serue for thē, and all that belongeth to their occupieng. Acordinge vnto the worde of Aaron and of his sonnes, shal all the office of the children of Gerson be done, what so euer they shal beare and occupye. And ye shal se, that they wayte vpon all their charge. This shal be y^e office of y^e kynred of y^e childre of y^e Gersonites in y^e Tabernacle of wytnesse. And their waytinge shal be vnder y^e hande of Jthamar, the sonne of Aaron the prest.

E The children of Merari after their kynred and fathers house, shalt thou appoynte also, from thirtie yeare and aboue, vnto fiftie yeare, all that are mete for the warre, y^e they maye haue an office in the Tabernacle of wytnesse. But vpon this charge shal they wayte acordinge to all their office in y^e Tabernacle of wytnesse, that they beare the borders of the habitacion, and the barres, and pilers, and sokettes: the pilers of the courte also rounde aboute, and the sokettes and nailes and cordes, with all their apparell, acordinge to all their seruyce. And vnto enery one shal ye appoynte his porcion

The iiii. Chap. Exo. lviij.

of charge to waite vpon the apparell. Let this be the office of the kynred of the children of Merari, all that they shal do in the Tabernacle of wytnesse vnder the hande of Jthamar the sonne of Aaron the prest.

And Moses and Aaron with the captaynes of the congregacion, nombred the children of y^e Kahathites, acordinge to their kynreds and houses of their fathers, from thirtie yeare and aboue, vntyll fiftie, all that were mete for the warre, to haue office in the Tabernacle of wytnesse. And the summe was, two thousande, seven hundred and fiftie. This is the summe of the kynred of the Kahathites (which all had seruyce in the Tabernacle of wytnesse) whom Moses and Aaron nombred, acordinge to the worde of the **LORDE** by Moses.

The children of Gerson were nombred also in their kynreds and fathers houses from thirtie yeare and aboue vntyll fiftie, all that were mete for the warre, to haue office in y^e Tabernacle of wytnesse, and the summe was two thousande, syxe hundred and thirtie. This is y^e summe of the kynred of the childre of Gerson, which all had to do in the Tabernacle of wytnesse, whom Moses and Aaron nombred, acordinge to y^e worde of y^e **LORDE**.

The children of Merari were nombred also acordinge to their kynreds and fathers houses, from thirtie yeare and aboue vntyll fiftie, all that were mete for the warre, to haue office in the Tabernacle of wytnesse, & the summe was thre thousande, and two hundred. This is the summe of the kynred of the childre of Merari, whom Moses and Aaron nombred, acordinge to the worde of the **LORDE** by Moses.

The summe of all the Levites, whom Moses and Aaron with the captaynes of Israel tolde, after their kynreds and fathers houses, from thirtie yeare and aboue vntyll fiftie, all that wente in to do enery one his office, and to beare the burthen in y^e Tabernacle of wytnesse, was eight thousande syxe hundred and foure score, which were nombred acordinge to the worde of the **LORDE** by Moses, enery one to his office & charge, as the **LORDE** commaunded Moses.

The V. Chapter.

AND y^e **LORDE** spake vnto Moses, and sayde: Commaunde the children of Israel, y^e they put out of the hoest* all y^e lepers, and all that haue yssues, and that are defyled vpon the deed, both men and women shall they putt out of the hoest, that they defyle not their tentes, wherein I dwell

Leu. 13. 8

The iiii. booke of Moses.

amonge them. And 3 children of Israel dyd so, and put them out of the hoost, as 3 LORDE had sayde vnto Moses.

Leui. 5. c

And the LORDE talked with Moses, and sayde: Speake vnto the children of Israel & saye vnto them: Whan a man or woman doth a synne to eny body, and offendeth therewith agaynst the LORDE, then hath that soule a trespase vpon it. And they shall knowlege their synne, that they haue done, and shall make amendes for their trespase, euen with the whole summe, and put 3 fiftieth parte more therto, and geue it vnto him, agaynst whom they haue trespassed. But yf there be noman to make the amendes vnto for the offence 3 he hath trespassed agaynst him, then shal the reconcylynge be made vnto the LORDE for the priest, besydes the ramme of the attonemēt, wherewith he shal be reconcyled.

B Likewise all the Zeueofferynges of all that the children of Israel halowe vnto the LORDE, and offre vnto the priest, shall be his. And who so haloweth eny thinge, it shal be his. And who so geueth the priest eny thinge, it shal be his also.

And the LORDE talked with Moses, and sayde: Speake to the children of Israel, and saye vnto them: Whan eny mans wife goeth asyde, and trespaceth agaynst him, & eny mā lye with her fleshye, and the thinge be yet hyd from his eyes, and is not come to light that she is defiled, and he can brynge no witnesse agaynst her (for she was not takē therein) and the spiete of gelousye kyndleth him, so that he is gelous ouer his wife: whether she be vncleane or not vncleane, then shal he brynge her vnto the priest, and brynge an offeringe for her, euen the tenth parte of an Ephā of barlye meale, and shal poure no oyle theron, ner put frankensence vpon it: for it is an offeringe of gelousy, and an offeringe of remembraunce, that remembreth synne.

C
Num. 19. b

Then shall the priest brynge her, and sett her before the LORDE, and take of the holy water in an earthen vessell, and put of 3 dust that is on the floore of the habitacion, in to the water. And he shal set the wife before 3 LORDE, and vncouer hir heade, and the offeringe of remembraunce which is an offeringe of gelousy, shall he laye vpon hir handes. And the priest shal haue in his hande bytter cursinge water, and shal coniure the wife, & saye vnto her: Yf no man haue lyc with the, and thou hast not gone asyde from thy husbāde, to defyle thy self, then shal not these bytter cursinge waters hurte the. But yf

The vi. Chap.

thou hast gone asyde from thy husbāde, so that thou art defyled, and some other man hath lyen with the besyde thy husbāde, then shall the priest coniure the wife with this curse, and shal saye vnto her: The LORDE sett the to a curse and a coniracion amonge thy people, so that the LORDE make thy thye rotte, and thy wombe to berst. So go this cursed water in to thy body, that yf wombe berst, and t. yf thye rotte. And the wife shal saye: Amen Amen.

So the priest shall wryte this curse in a byll, and wash it out with the water, and shall geue the wife of the bytter cursinge waters to drynke. And whā the cursinge water is gone in her, so 3 it is bytter vnto her then shal the priest take the gelousy offeringe out of the wyues hande, and waue it for a meatofferynge before the LORDE, and offre it vpon the altare: namely, he shall take an handfull of the meatofferynge for hir remembraunce, & burne it vpon the altare, & then geue the wife the water to drynke. And whā she hath drynken the water, yf she be defyled and haue trespassed agaynst hir husbāde, then shal the cursinge water go in to her, and be so bytter, that hir wombe shal berst, and hir thye shall rotte, and the wife shal be a curse amonge hir people. But yf the same wife be not defyled, but is cleane, then shall it do her no harme, so that she maye be with childe.

This is the lawe of gelousy, whan a wyfe goeth asyde from hir husbāde, and is defyled: Or whan 3 spiete of gelousy kyndleth a man, so that he is gelous ouer his wyfe, 3 he brynge her before the LORDE, and that 3 priest do all wth her accordinge vnto this lawe. And 3 man shalbe guiltlesse of the synne, but the wife shal beare hir mysdede.

The VI. Chapter.

And the LORDE talked with Moses, and sayde: Speake vnto the children of Israel, and saye vnto them: Whan a man or woman separateth them selues, to vowe a vowe of abstinence vnto the LORDE, he shal absteyne from wyne and strōge drynke. Vyneger of wyne & of strōge drynke shal he not drynke, ner that is pressed out of grapes: he shall nether eate fresh ner drye grapes, so longe as his abstinence endureth. Norouer he shal eate no thinge that is made of the vyne tre, from the vyne cornels vnto the haile.

As longe as the vowe of his abstinence endureth, there shall no rasoute come vpon his heade, tyll the tyme be out which he ab-

Iud. 13. a
Amos 2. c

The iiii. booke of Moses.

steyneth vnto the LORDE, for he is holy.

And he shall let the heer of his heade growe, and stonde bare openly. All the tyme ouer þ he absteyneth vnto the LORDE, shall he go to no deed. Neither shall he defyle himself at y death of his father, of his mother, of his brother, or of his sister. For the abstinence of his God is vpon his heade, and y whole tyme of his abstinence shall he be holy vnto the LORDE.

B And yf it chaunce eny man to dye sodenly before him, then shall þ heade of his abstinence be defyled. Therefore shall he shawe his heade in the daye of his clensynge, that is vpon the seuenthy daye: and vpon y eight daye shall he brynge two turrill doves, or two yonge pigeons, vnto the priest before þ doore of the Tabernacle of wytnesse. And the priest shall make the one a synofferynge, and the other a burntofferynge, and make an attonement for him, because he defyled himself vpon y deed, and so shall he halowe his heade the same daye, that he maye holde out the tyme of his abstinence vnto the LORDE, and he shall brynge a lambe of a yere olde for a trespassofferynge. But þ daies afore shall be but lost, because his abstinence was defyled.

C This is the lawe of the absteiner. Whan the tyme of his abstinence is out, he shall be brought before the doore of the Tabernacle of wytnesse. And he shall brynge his offering vnto the LORDE, euen as he lambe of a yere olde without blemyshe for a burntofferynge, ⁊ a she lambe of a yere olde without blemyshe for a synofferynge, and a ramme without blemyshe for an healtchofferynge, ⁊ a maunde of unleuended cakes of fyne floure myngled with oyle, and swete wafers anoynted with oyle, ⁊ their meatofferings ⁊ drynkofferynges.

And the priest shall brynge it before the LORDE, and shall make his synofferynge and his burntofferynge, and þ ramme shall he make an healtchofferynge vnto the LORDE, with y maunde of the unleuended bred. His meatofferynge and drinkeofferynge shall he make also. And he shall shawe the heade of the absteiners abstinence before the doore of the Tabernacle of wytnesse, and shall take the heade heer of his abstinence, and cast it vpon the fyre that is vnder þ healtchofferynge.

D And the sodden shulder of the ramme shall he take, and an unleuended cake out of the maunde, and a swete wafer, and laye them vpon the handes of the absteiner:

The vii. Chap. Ho. lix.

(after that he hath shauen of his abstinence.) And he shall waue them before the LORDE. This is holy for the priest with the wauebrest, and shewshulder. After that, maye the absteiner drynke wyne. This is the lawe of the absteiner, which voweth his offering vnto the LORDE for his abstinence, besides that, which his hande can get. As he hath vowed, so shall he do acordyng to the lawe of his abstinence.

And the LORDE talked with Moses, and sayde: Speake vnto Aaron and his sonnes, and saye: Thus shall ye saye vnto the childre of Israel, whan ye blesse them.

* The LORDE blesse the, and kepe the.

Ecdi. 36. b

The LORDE make his face to shyne vpon the, and be mercifull vnto the.

The LORDE lift vp his countenance vpon the, and geue the peace.

For they shall put my name vpon the children of Israel, that I maye blesse them.

The VII. Chapter.

A And whan Moses had set vp the habitation and anoynted it, and sanctified it with all the apparell therof: and had anoynted and halowed the altare also with all his vessels, Then offred the captaines of Israel, which were the rulers in their fathers houses.

Exo. 40. b

For they were the captaines amonge þ kynreds, and stode ouer the that were nombred. And they brought their offerynges before the LORDE, sixe couered charettes, and twolue oxen, for euery two captaines a charette, and an ox for euery one, and brought them before the habitation.

And the LORDE sayde vnto Moses: Take it of them, that it maye serue for the ministracion of the Tabernacle of wytnesse, and geue it vnto the Leuites, vnto euery one acordyng to his office. Then toke Moses the charettes and oxen, and gaue them vnto the Leuites.

Two charettes and foure oxen gaue he vnto þ children of Gerson acordyng to their office: and foure charettes and eight oxen gaue he vnto the children of Merari acordyng to their office, vnder the hande of Jethamar the sonne of Aaron the priest.

But vnto the children of Kahath he gaue nothyng, because * they had an holy office vpon them, and must beare vpon their shulders. And the captaines offred to the dedication of the altare, in the daye whan it was anoynted, and offred their giftes before the altare.

B Num. 4. b
2. Re. 6. b

The iij. booke of Moses.

And 3^r LORDE sayde vnto Moses: Let euery capayne brynge his offerynge vpon his daye to the dedicacion of the altare.

On the first daye, Nahasson the sonne of Amunadab, of the trybe of Juda, offred his giste. And his giste was a syluer charger, worth an hundreth and thytie Sycles: A syluer boule, worth seuentye Sycles (after the Cycle of the Sanctuary) both full of fyne floure myngled with oyle for a meatofferynge: And a golden spone, worth ten Sycles of golde, full of incense: A bullocke from amonge the greate catell, a ramme, a lambe of a yeare olde for a burntofferynge, an he goate for a synofferynge: And for an healtchofferynge two oxen, fyue rammes, fyue he goates, and fyue lambes of a yeare olde. This is the giste of Nahasson the sonne of Aminadab.

C On the seconde daye offred Nathaneel the sonne of Zuar, the capayne of Isachar. His giste was a syluer charger, worth an hundreth and thirtie Sycles: A syluer boule, worth seuentye Sycles (after the Cycle of the Sanctuary) both full of fyne floure myngled with oyle for a meatofferynge: And a golden spone, worth ten Sycles of golde, full of incense: A bullocke from amonge the greate catell, a ramme, a lambe of a yeare olde for a burntofferynge, an he goate for a synofferynge: And for an healtchofferynge two oxen, fyue rammes, fyue he goates, and fyue lambes of a yeare olde. This is the giste of Nathaneel the sonne of Zuar.

On the thirde daye, the capayne of the children of Zabulon, Eliab the sonne of Zelon. His giste was a syluer charger, worth an hundreth and thirtie Sycles: A syluer boule, worth seuentye Sycles (after the Cycle of the Sanctuary) both full of fyne floure myngled with oyle for a meatofferynge: **D** And a golden spone, worth ten Sycles of golde, full of incense: A bullocke from amonge the greate catell, a ramme, a lambe of a yeare olde for a burntofferynge, an he goate for a synofferynge: And for an healtchofferynge two oxen, fyue rammes, fyue he goates, and fyue lambes of a yeare olde. This is the giste of Eliab the sonne of Zelon.

On the fourth daye, the capayne of the children of Ruben, Elizur the sonne of Sedeur. His giste was a syluer charger, worth an hundreth and thirtie Sycles: A syluer boule, worth seuentye Sycles (after the Cycle of the Sanctuary) both full of fyne floure myngled with oyle for a meatofferynge:

The viij. Chap.

And a goldē spone, worth ten Sycles of golde, full of incense: A bullocke from amonge the greate catell, a ramme, a lambe of a yeare olde for a burntofferynge, an he goate for a synofferynge: And for an healtchofferynge two oxen, fyue rammes, fyue he goates, 2 fyue lambes of a yeare olde. This is the giste of Elizur the sonne of Sedeur.

On the fiftch daye, the capayne of 3^r children of Simeon, Selumiel the sonne of Zuri Sadai. His giste was a syluer charger, worth an hundreth and thirtie Sycles: A syluer boule, worth seuentye Sycles (after the Cycle of the Sanctuary) both full of fyne floure myngled with oyle for a meatofferynge: And a goldē spone, worth ten Sycles of golde, full of incense: A bullocke from amonge the greate catell, a ramme, a lambe of a yeare olde for a burntofferynge, 2 an he goate for a synofferynge: And for an healtchofferynge two oxen, fyue rammes, fyue he goates, and fyue lambes of a yeare olde. This is the giste of Selumiel the sonne of Zuri Sadai.

On the sixte daye, the capayne of 3^r children of Gad, Eliasaph the sonne of Deguel. His giste was a syluer charger, worth an hundreth 2 thirtie Sycles: A syluer boule, worth seuentye Sycles (after the Cycle of 3^r Sanctuary) both full of fine floure myngled with oyle for a meatofferynge: And a golden spone, worth ten Sycles of golde, full of incense: A bullocke from amonge 3^r greate catell, a ramme, a lambe of a yeare olde for a burnt offerynge, an he goate for a synofferynge: And for an healtchofferynge two oxen, fyue rammes, fyue he goates, and fyue lambes of a yeare olde. This is the giste of Eliasaph the sonne of Deguel.

On the seuenth daye the capayne of the children of Ephraim, Elisama, the sonne of Amihud. His giste was a syluer charger, worth an hundreth and thirtie Sycles: A syluer boule, worth seuentye Sycles (after 3^r Cycle of the Sanctuary) both full of fyne floure myngled with oyle for a meatofferynge: And a goldē spone, worth ten Sycles of golde, full of incense: A bullocke from amonge the greate catell, a ramme, a lambe of a yeare olde for a burntofferynge, an he goate for a synofferynge: And for an healtchofferynge two oxen, fyue rammes, fyue he goates, and fyue lambes of a yeare olde. This is 3^r giste of Elisama the sonne of Amihud.

On the eight daye, the capayne of the children of Manasse, Gamaliel the sonne of Pedazur. His giste was a syluer charger,

The iiii. booke of Moses.

ger, worth an hundred and thirtie Sycles: A syluer boule, worth seuentye Sycles (after the Cycle of the Sanctuary) both full of fyne floure myngled w oyle for a meatofferynge: And a golde sponne, worth ten Sycles of golde, full of incense. A bullocke from amonge the greates catell, a ramme, a lambe of a yeare olde for a burnt offeringe, an he goate for a synofferynge. And for an health offeringe two oxen, fyue rammes, fyue he goates, & fyue lambes of a yeare olde. This is the gifte of Gamaliel the sonne of Pedazur.

G On the nyenth daye, the captayne of the children of Ben Jamin, Abidan the sonne of Gedeoni. His gifte was a syluer charger, worth an hundred and thirtie Sycles: A syluer boule, worth seuentye Sycles (after the Cycle of the Sanctuary) both full of fyne floure myngled with oyle for a meatofferynge: And a golden sponne, worth ten Sycles of golde, full of incense: A bullocke from amonge the greates catell, a ramme, a lambe of a yeare olde for a burnt offeringe: And for an health offeringe two oxen, fyue rammes, fyue he goates, and fyue lambes of a yeare olde. This is the gifte of Abidan the sonne of Gedeoni.

On the tenth daye, the captayne of the children of Dan, Abieser the sonne of Ammi Sadai. His gifte was a syluer charger, worth an hundred & thirtie Sycles: A syluer boule, worth seuentie Sycles (after the Cycle of the Sanctuary) both full of fyne floure myngled with oyle for a meatofferynge: And a golden sponne, worth ten Sycles of golde, full of incense: A bullocke from amonge the greates catell, a ramme, a lambe of a yeare olde for a burnt offeringe, an he goate for a synofferynge: And for an health offeringe two oxen, fyue rammes, fyue he goates, & fyue lambes of a yeare olde. This is the gifte of Abieser the sonne of Ammi Sadai.

H On the eleuenth daye, the captayne of the childre of Asser, Pagiel the sonne of Ochia: His gifte was a syluer charger, worth an hundred and thirtie Sycles: A syluer boule, worth seuentie Sycles (after the Cycle of the Sanctuary) both full of fyne floure myngled with oyle for a meatofferynge: And a golden sponne, worth ten Sycles of golde, full of incense: A bullocke from the greates catell, a ramme, a lambe of a yeare olde for a burnt offeringe, an he goate for a synofferynge: And for an health offeringe two oxen, fyue rammes, fyue he goates, and fyue lambes of a yeare olde. This is the gifte of Pagiel the sonne of Ochia.

The vii. Chap. Exo. lx.

On the twolste daye, the captayne of the children of Nephtali, Ahira the sonne of Enan. His gifte was a syluer charger, worth an hundred and thirtie Sycles: A syluer boule, worth seuentye Sycles (after the Cycle of the Sanctuary) both full of fyne floure myngled with oyle for a meatofferynge: And a golden sponne, worth ten Sycles of golde, full of incense: A bullocke from amonge the greates catell, a ramme, a lambe of a yeare olde for a burnt offeringe, an he goate for a synofferynge: And for an health offeringe two oxen, fyue rammes, fyue he goates, and fyue lambes of a yeare olde. This is the gifte of Ahira the sonne of Enan.

I This is the dedication of the altare, what tyme as it was anoynted, vnto the which the captaynes of Israel offered these twolue syluer chargers, twolue syluer boules, twolue spones of golde: every charger conteynynge an hundred and thirtie Sycles of syluer, and every boule seuentye Sycles. So that the summe of all the syluer in the vessels, was two thousande and foure hundred Sycles (after the Cycle of the Sanctuary). And the twolue spones of golde full of incense, conteyned euery one ten Sycles, after the Cycle of the Sanctuary: So that the summe of the golde in the spones, was an hundred and twentye Sycles.

The summe of the catell for the burnt offerings, was twelue bullockes, twelue rammes, twelue lambes of a yeare olde with their meat offerings: And twelue he goates for syn offerings. And the summe of the catell for the health offerings, was foure and thirtie oxen, thre score rammes, and thre score he goates, thre score lambes of a yeare olde. This is the dedication of the altare, after that it was anoynted.

And whan Moses wente in to the Tabernacle of wytnes, the he might be comuned withall, he herde the voyce speakynge vnto him fro of the Mercy seate, which was vpon the Arke of wytnes betwixte the two Cherubins, from thence was he comuned withall.

Exo. 37. e

The VIII. Chapter.

And the LORDE talked with Moses, & sayde: Speake to Aaron, & saye vnto him: * Whan thou setteest vp the lampes, thou shalt set the so, that they maye all sende light aboue vpon the candilstick. And Aaron dyd so, & set the lampes vpon the candilstick, as the LORDE commaunded Moses. The worke of the candilstick was of beate golde, both the shaft & floures therof: Accordynge to the visio that the LORDE had shewed Moses, euen so

26

Exo. 35. d

The iij. booke of Moses.

made he the candelssticke.

And the LORDE spake vnto Moses, and sayde: Take the Levites frō amonge the children of Israel, & clense them. But thus shalt thou do with them, that thou mayest clense them. Thou shalt sprenkle purisfenge water vpon them, and lett a rasure go ouer their whole body, and washe their clothes, and then are they cleane. Then shall they take a yonge bullocke, and his meatofferynge of fyne floure myngled with oyle. And another yonge bullocke shalt thou take for a synofferynge.

B And thou shalt brynge the Levites before the Tabernacle of wytnesse, and gather together the whole congregacion of 3 children of Israel, and brynge the Leuytes before the LORDE. And the children of Israel shall laye their handes vpon the Levites. And Aaron shall waue 3 Levites before the LORDE for the children of Israel, that they maye mynistrer in the seruyce of the LORDE.

And the Levites shall laye their handes vpon the heedes of the bullockes, and the one shall be made a synnofferynge, the other a burntofferynge vnto the LORDE, to make an attonement for the Levites. And thou shalt set the Levites before Aaron and his sonnes, and waue them before the LORDE, and so shalt thou separate them from 3 children of Israel, that they maye be myne. The shall they go in, that they maye do seruyce in the Tabernacle of wytnesse. Thus shalt thou clense the, & waue them: for they are my gifte of the children of Israel, and I haue taken them vnto me for all that openeth the Matrice, namely for the first borne of all the children of Israel.

Num. 3. b

C For euery first borne amonge the children of Israel is myne, both of men and of catell, sens the tyme that I smote all the first borne in the lande of Egypte, and sanctified them vnto myself, and toke the Levites for all the first borne amonge the childre of Israel, and gaue them for a gifte vnto Aaron and his sonnes from amonge the children of Israel, & they shulde do the seruyce of the children of Israel in the Tabernacle of wytnesse, to make attonement for the children of Israel, that there be not a plage amonge the children of Israel, yf they will ceme nye 3 Sanctuary.

Exo. 13. a
Luc. 2. d

And Moses with Aaron and the whole congregacio of the childre of Israel, dyd wth the Levites all as the LORDE had commaunded Moses. And they purified the Levites, and wasshed their clothes. And Aaron waue them before the LORDE, and made atto-

The ix. Chap.

ment for them, that they might be cleane.

After that wente they in, to do their office in the Tabernacle of wytnesse before Aaron and his sonnes: as the LORDE commaunded Moses concernynge the Levites, euen so dyd they with them.

And the LORDE spake vnto Moses & sayde: This is it that belongeth vnto the Levites: From fyue and twentye yeare and aboue, shal they go in to the office of the Tabernacle of wytnesse. But frō fyfte yeare forth, they shal ceasse from the waitinge of the seruyce therof, and shall mynistrer nomore, but shal appoynte their brethrien to waite and to serue in the Tabernacle of wytnesse: but the office shal not they execute. Thus shalt thou do with the Levites in their seruyces, that euery one maye wayte vpon his awne charge.

Num. 4. c

The IX. Chapter.

A And the LORDE spake vnto Moses in the wilderness of Sinai, in 3 first moneth of the seconde yeare that they were departed out of the lande of Egypte, & sayde: Let the children of Israel kepe Easter in his season, euen vpon the fourtene daye of this moneth at euen, in his season shall they kepe it, acordynge to all the statutes & lawes therof. And Moses spake to 3 childre of Israel, yf they shulde kepe Easter. And they kep Easter vpo the fourtene daye of the first moneth at euen in the wilderness of Sinai. Accordynge to all that the LORDE comaunded Moses, euen so dyd the children of Israel.

Exo. 12. a
Leui. 23. a
Num. 28. c
Deu. 16. a

Then were there certayne men defyled of a deed man, so that they coulde not kepe Easter vpon that daye: these came before Moses and Aaron the same daye, and sayde vnto him: We are defyled of a deed mā: wherefore shulde we be despysed, that we must not bringe oure giftes in his season amonge the children of Israel: Moses sayde vnto them: Stande styll, I wil heare what the LORDE commaundeth you.

And the LORDE spake vnto Moses, and sayde: Speake vnto the children of Israel, & saie: Whā eny man is defyled of a deed course, or is gone farre from you ouer the felde, or is amonge youre kynnsfolkes, yet shall he kepe Easter, but in the secende moneth vpo 3 fourtene daye at euen, and they shal eate it with vnleuended bred and serue sawse, and shall leaue none of it vntyll the moynynge, ner breake eny bone therof, and shal kepe it acordynge to all 3 maner of 3 Easter.

2. Par. 30. a

But he that is cleane, and not gone in a iourney, and is negligent to kepe the Easter, the same soule shal be roted out from amonge

Exo. 12. g
Ioh. 19. d

The iiii. booke of Moscs.

his people: because he brought not his gifte to the LORDE in his season, he shal beare his synne. And whan there dwelleth a straunger amonge you, he shal kepe Easter also vnto the LORDE, & shal holde it acordinge to y^e ordinaunce and lawe of y^e Easter. This statute shal be vnto you alike, to the straunger as to him that is borne in the londe.

C And y^e same daye y^e the Habitation was set vp, a cloude couered it vpoⁿ the Tabernacle of witnesse, & at euen there was a symilitude of fyre vpon the Habitation vntill the mornynge. So came it to passe allwaye, y^e the cloude couered it by daye, & the symilitude of fyre by night. And whan the cloude was takē vp from the Habitation, then the childien of Israel wente on their iourney. And loke in what place the cloude abode, there the childie of Israel pitched their tentes. Acordinge to the worde of the LORDE toke the childien of Israel their iourney, and acordinge to his worde pitched they their tentes. So longe as the cloude abode vpon the Habitation, they laye styll. And whan the cloude taried many dayes vpon the Habitation, the childie of Israel wayted vpon the LORDE, & wente not on their iourney.

D And whan it chaunced that the cloude abode vpoⁿ y^e Habitation eny space of dayes, then pitched they acordinge to the worde of the LORDE, & after the worde of the LORDE wente they on their iourney. Whan the cloude was there from the euenynge vntyll the mornynge, and so was taken vp, then wete they on their iourney: and whether it was takē vp by daye or by night, they iourneyed. But whan it taried vpon the habitation two dayes, or a moneth, or a longe season, then laye the childien of Israel, and iourneyed not: and so whan it was taken vp, they wente on their iourney. For acordinge to the mouth of the LORDE they laye, and after the mouth of the LORDE they iourneyed, so y^e they kepte the LORDES watch, acordinge to the worde of the LORDE by Moscs.

The X. Chapter.

A And the LORDE spake vnto Moscs, and sayde: Make the two trompettes of beaten syluer, that thou mayest vse them, to call the congregacion together, and whan the hoost shal breake vp. Whan they blowe with both, then shall the whole congregacion gather them selues together vnto the before the doore of the Tabernacle of witnesse. Whan they blowe but with one, then the captaynes, the rulers euer the thou

The x. Chap. Fo. lxi.

sandes in Israel shal gather them selues together vnto the. Whan ye trompe, then shal the hoostes that lye on the East syde, breake vp. And whan ye trompe the seconde tyme, the hoostes that lye on the South syde, shal breake vp. For ye shall trompe, whan they shal take their iourneys. But whan y^e congregacion is to be gathered together, ye shal blowe, and not trompe. This blowinge wth the trompettes shal the sonnes of Aaron the priest do. And it shall be y^e lawe for euer amonge youre posterities.

Whan ye go to a battayll in youre londe agaynst youre enemies y^e vexe you, ye shall trompe with the trompettes, that ye maye be remembred before the LORDE y^e God, and deliuered from youre enemies.

Like wyse whan ye are mery, and in youre feast dayes, & in youre new Monethes, ye shal blowe with the trompettes ouer youre burnt sacrifices & health offeringes, y^e it maie be a remembraunce vnto you before youre God. I am the LORDE youre God.

Vpon the twentye daye in the seconde moneth of the seconde yeaere, arose the cloude from the habitation of witnesse. And the childie of Israel wente on their iourney out of the wyldernes of Sinai, and the cloude abode in the wyldernes of Paran, first brake vp (acordinge to the worde of the LORDE by Moscs.) Namely, the baner of the hoost of Iuda wente forth first with their armies, and ouer their hoost was Nathasson the sonne of Aminadab. And ouer the hoost of the trybe of the childien of Isachar was Nathaneel the sonne of Zuar. And ouer the hoost of the trybe of the childien of Zabulon was Eliab the sonne of Elon. And the habitation was taken downe, and the childien of Gerson and Merari bare the habitation.

After that wente the baner of the hoost of Ruben with their armies, and ouer their hoost was Elizur the sonne of Sedeur. And ouer the hoost of the trybe of the childien of Simcon was Selumiel the sonne of Zuri Sadai. And Eliasaph the sonne of Deguel ouer the hoost of the trybe of the childien of Gad. Then wente the Rahathites forwarde also, and bare the Sanctuary, and caused y^e habitation be set vp agaynst they came.

After that wente the baner of the hoost of the childien of Ephraim with their armies, and ouer their hoost was Elisama the sonne of Amihud. And Gamaliel the sonne of Pedazur ouer the hoost of the trybe of the childien of Manasse. And Abidan the

Iudic. 1. d

Nam. 33. c
Deut. 1. a

Num. 1. a

Num. 4. a

C

The iiii. booke of Moses.

sonne of Gedeoni ouer the hoost of the trybe of the children of Ben Jamin.

After that wente the baner of the hoost of the children of Dan with their Armyes, (and so were all the hoostes vp) and Ahieser the sonne of Ammi Sadai was ouer their hoost. And pagiel & sonne of Ochran, ouer the hoost of the trybe of the children of Asser. And Ahira the sonne of Enan ouer the hoost of the trybe of the children of Nephthali. Thus the childre of Israel wete forth with their armyes.

D And Moses spake vnto his brother in lawe, Hobab the sonne of Raguel of Madian: We go vnto the place, of the which **THE** LORD sayde: I wil geue it you: Come now with vs therfore, and we wil do **THE** best with the, for **THE** LORD hath promysed good vnto Israel. But he answered: I wil not go w you, but wil go in to myne awne londe vnto my kynred. He sayde: Oh nay, leaue vs not: for thou knowest where is best for vs to pynche in the wyldernesse, and thou shalt be oure eye. And yf thou goest with vs, loke what good **THE** LORD doth vnto vs, the same wil we do vnto the. So they departed from the mount of the LORD the thre dayes iourney, & the Arke of the LORDES couenante wente before them those thre dayes iourney, to shewe the where they shulde rest. And **THE** cloude of the LORD was ouer them in the daye tyme, whan they wete out of **THE** tētes.

Psal. 67. a And whan the Arke wente forth, Moses sayde: **ARISE** LORD, let thine enemies be scatered, and let them that hate the, flye before the. And whan it rested, he sayde: Come agayne **OUR** LORD vnto the multitude of the thousandes of Israel.

The XI. Chapter.

Exo. 16. a
Deut. 9. d **A** And whan **THE** people waxed vnpaciet, it displeased sore **THE** eares of **THE** LORD. And whan the LORD herde it, his wrath waxed whote, & the fyre of **THE** LORD burnt amonge them, so **THE** it consumed the vttermost of **THE** hoost. The cryed the people vnto Moses. And Moses prayed vnto the LORD. So **THE** fyre quenched. And the place was called Tabera, because the fyre of the LORD burnt amonge them.

Then the comon sorte of people **THE** was amonge them, fell a lusting, and sat & wepte w the children of Israel, and sayde: Who wil geue vs flesh to eate? We remembre the fish, the we ate in **EGYPT** for naught, & Cucumbers, & Melons, lekes, onyons, & garlike: But now is oure soule dryed awaye, oure eyes se nothinge then the Manna.

The xi. Chap.



The Manna was like Coriander sede, and **EXOD. 16. f** to loke vpon, like Bedellion. And the people ranne here and there, & gathered it, & grounde it in Milles, and beate it in morters, and baked it in panes, and made cakes of it, and it had a taist like an oyle cake. And whan **THE** dew fell vpon the tētes in the night, **THE** Manna fell therwith.

Now whan Moses herde the people wepe amonge their kynreds, euery one in his tētdore, then the wrath of the LORD waxed exceedinge whote. And it grieved Moses also. And Moses sayde vnto the LORD: Why verest thou thy seruante? And why fynde **C** not I fauoure in thy sight, y thou layest y burthen of all this people vpon me: Haue I the created all this people, or begotten them, that thou shuldest saye vnto me: Carry them in thine armes (as a nurse beareth a childe) vnto the londe, that thou hast swome vnto their fathers: Where shal I get flesh, to geue all this people? They wepe before me, and saye: Geue vs flesh, that we maye eate. I am not able to beare all this people alone, for it is to heuy for me. And yf thou wilt deale thus w me: O kyll me then, yf I haue founde fauoure in thy sight, that I se not my wretchednesse.

And the LORD saide vnto Moses: **EXOD. 17. b** Gather vnto me **SEVENTY** men amonge the Elders of Israel, whom thou knowest **THE** they are the Elders in **THE** people and officers ouer them, and brynge them before the Tabernacle of witnesse, and set them there with the: then wil I come downe, and talke with the euen there, & take of thy spere that is vpon the, and putt it vpon them, that they maye beare the burthen of the people with the, **THE** then beare not all alone.

And vnto **THE** people thou shalt saye: Sanctifye y^e selues agaynst to morow, y ye maye eate flesh: for youre wepyng is come into the eares of the LORD, ye that saye: Who shal geue vs flesh to eate? for we were well at ease in **EGYPT**. Therfore shal the LORD **EXOD. 16. b**

Leui. 16. a
Iosu. 3. b
1. Re. 16. a

The iiii. boke of Moscs.

geue you flesh to eate, not one daye, not two, not fyue, not ten, not twentye dayes longe, but a moneth longe, tyll it go out at youre noses, and tyll ye lothe it: euen because ye haue refused the LORDE, which is amonge you, and haue wepte before him, & sayde: Wherfore wente we out of Egipte?

Nu. 21. a

Exo. 12. f
Num. 1. f
and 33. a

Esa. 50. a
and 59. a

And Moses sayde: Sixe hundredth thousande fote men are there of the people amōge whom I am, and thou sayest: I wyll geue you flesh to eate a moneth lōge. Shal the shepe and oxen be slayne to be ynough for them? Or shal all the fishes of the see be gathered together, to be sufficient for them? The LORDE sayde vnto Moses: Is the LORDES hande shortened then? But now shalt thou se, whether my wordes shall be fulfilled in dede, or no?

And Moses wete out, and tolde the people & worde of the LORDE, and gathered the seuentye men amonge the Elders of the people, & set them rounde aboute the Tabernacle. Then came the LORDE downe in a cloude, & spake vnto him, & toke of the spiete & was vpon him, & put it vpon the seuentie Elders. And whan the spiete rested vpon them, they prophecied, and ceassed not.

But in the hoost thereremayned yet two men, of whom the one was called Eldad, & other Medad, & the spiete rested vpon them. For they were wyrtten vp also, & yet were they not gone out vnto the Tabernacle, and they prophecied in the hoost. Then ran there a lad, & tolde Moses, & sayde: Eldad and Medad prophecie in the hoost. Then answered Josua & sonne of Nun Moses seruaunte (whom he had chosen) and sayde: My lord, Moses, for byddeth them. But Moses sayde vnto him: Art thou gelous for my sake? wolde God, & all the people of & LORDE coulde prophecie, and that & LORDE wolde geue them his spiete. So Moses and the Elders of Israel gat them to the hoost.

Isa. 1. f
1. Cor. 14. a

Exo. 16. c

Then wente out the wynde from & LORDE, & caused quayles to come from the see, & scatred the ouer the hoost, here a dayes iourney, there a dayes iourney rounde aboute & hoost, two cubytes hye aboue & earth. Then the people stode vp all that daye and all & night, and all the nexte daye, and gathered quayles: and he that gathered the leest, gathered ten homers, & they fylled them rounde aboute the hoost.

Psal. 77. c

1. Cor. 10. a

But whyle & flesh was yet betwene their tethe, & or euer it was vp, the wrath of the LORDE waxed whote amonge the people, & slew them with an exceedinge greate

The xii. Chap. Exo. liii.

slaughter. Therfore is the same place called the graues of lust, because the voluptuous people were buried there. From the lust graues toke the people their iourney vnto Hazeroth, and abode at Hazeroth.

Num. 33. c

The XII. Chapter.

And Miriam & Aaron spake agaynst Moses because of his wife the Moorian. which he had taken, because he had take a Moorian to wife, and they sayde: Doth the LORDE speake onely thowrow Moses? Speake he not also by vs? And the LORDE herde it. But Moses was a very meekeman, aboue all men vpon earth. And haistely spake the LORDE vnto Moses, and to Aaron, and to Miriam: Go out ye thre vnto & Tabernacle of wytnesse. And they wente out all thre.

Deu. 24. b
* Exo. 2. d

Eccli. 45. a

Then came the LORDE downe in the cloude by piler, & stode in the dore of the Tabernacle, & called Aaron & Miriam, & they both wete out. And he sayde: Heare my wordes: If eny man be a prophet of the LORDE, vnto him wil I shewe my self in a vision, or wil speake vnto him in a dreame. But not so w my seruaunt Moses, which is faithfull in all my house. Mouth to mouth speake I vnto him, & he seyth the LORDE in his fashion, not thowrow darke wordes or licneses: Wherfore were ye not afrayed then to speake agaynst my seruaunt Moses?

Psal. 98. b

Heb. 3. a
* Exo. 33. c

And & wrath of the LORDE waxed wote ouer them, & he turned him awaye, and & cloude also departed from the Tabernacle. And beholde, then was Miriam become leporous, as it were snowe. And Aaron turned him vnto Miriam, and sawe that she was leporous, and sayde vnto Moses: Oh my lord, put not the synne vpon vs, which we haue foolishly committed and synned, that she be not as one that commeth deed out of his mothers wombe: It hath eaten vp half hir flesh already.

2. Pa. 26. c

But Moses cried vnto the LORDE, & sayde: Oh God, heale her. The LORDE sayde vnto Moses: If hir father had spytted in hir face, shulde she not be ashamed seuen dayes? Let her be shut out of & hoost seuen dayes, after & let her be receaued agayne. So Miriam was shut out of the hoost seuen dayes, & the people wente no farther, tyll Miriam was receaued agayne. Afterwarde departed the people from Hazeroth, and pitched in & wildernesse of Paran.

Leu. 12. 14

Num. 33. c

The XIII. Chapter.

And the LORDE spake vnto Moses, & sayde: Send forth men to spy out &

Deut. 1. d

The iij. boke of Moses.

lande of Canaan (which I wil geue vnto y children of Israel) of every trybe of their fathers a man, and let them all be soch as are captaynes amonge them. Moses sent the out of the wilderness of Paran, acordinge to the worde of the LORDE, soch as were all hea des amonge the children of Israel, and these are their names:

Samma the sonne of Zaccur, of the trybe of Ruben. Saphat the sonne of Zori, of the trybe of Simeon. Caleb y sonne of Jephune, of the trybe of Iuda. Igeal the sonne of Joseph, of the trybe of Isachar. Hesea the sonne of Nun, of y trybe of Ephraim. Pal ti the sonne of Raphu, of the trybe of Ben Jamin. Gadiel the sonne of Sodi, of y try be of Zabulon. Gaddi the sonne of Susi, of the trybe of Joseph of Manasse. Ammiel the sonne of Gemalli, of the trybe of Dan. Serhur y sonne of Michael, of the trybe of Asser. Nahbi the sonne of Vaphsi, of the trybe of Nephtali. Guel the sonne of Machi, of the trybe of Gad. These are the names of the men, whom Moses sent forth to spye out the lande. As for Hesea the sonne of Nun, Moses called him Josua.

B Now whan Moses sent the forth to spye out the lande of Canaan, he sayde vnto the: Go vp southwarde, and get you vp to the mountaynes, and loke vpon the londe how it is: and the people that dwell therein, whether they be stronge or weake, fewe or many: and what maner of lande it is that they dwell in, whether it be good or bad: y what maner of cities they be that they dwell in, whether they be fenced with walles, or not: and what maner of lande it is, whether it be fatt or leane, and whether there be trees therein, or not. Be of a good corage, and bringe of the frutes of the londe. It was euen aboute the tyme, that grapes are first ripe.

They wente vp, y spyed the lande, from y wilderness of Zin: vntyll Rehob, as me go vnto Hemath. They wente vp also towards the south, and came vnto Hebron, where Ahiman was, and Sesai and Thalmay, the children of Enack (Hebron was buylded seven yeare before Ioan in Egipte.)

C And they came to the ryuer of Escol, and there they cut downe a cluster of grapes, and caused two to beare it vpon a staffe, pomgranates also and fygges. The place is called the ryuer of Escol, because of the cluster of grapes, which the children of Israel cut downe there.

And whan they had spyed out the lande, they turned backe againe after fourtye daies,

The xij. Chap.



and wente, and came to Moses and Aaron, y to the whole congregacion of y children of Israel in to y wilderness of Paran, eue vnto Cades, and brought them worde agayne, and to the whole congregacion, how it stode, and let them se the frute of the lande, and tolde them, and sayde: We came in to y lande, whither ye sent vs, where it floweth with mylke and hony, and this is the frute therof: sauynge that stronge people dwell therein, and the cities are exceedinge stronge and greate. And we sawe the children of Enack there also. The Amalechites dwell in the south countre, the Hethites, and Jebusites and Amorites dwell vpon the mountaynes, but the Cananites dwell by the see, and aboute Iordane.

Howbeit Caleb stylled y people that was agaynst Moses, and sayde vnto them: Let vs go vp, and conquere the lande, for we are able to ouercome it. But the men that wente vp with him, sayde: We are not able to go vp agaynst that people, for they are to stronge for vs. And of the lande that they had searched, they brought vp an euell reporte amonge the childre of Israel, and saide: The lande that we haue gone thorow to spye out, eateth vp the indwellers therof: and all the people that we sawe therein, are men of grea te stature. We sawe giauntes there also, yee giauntes as the children of Enack: and we seemed in oure sighte as y greshoppers, and so dyd we in their sighte.

The XIII. Chapter.

Then the whole cōgregacion toke on, and cryed, and the people wepte y night. And all the childre of Israel murmured agaynst Moses and Aaron, and the whole congregacion sayde vnto them: Oh that we had dyed in the lande of Egipte, or that we might dye yet in this wilderness. Wherfore bringeth the LORDE vs in to this lande, that oure wyues shoulde fall thorow the swerde, and ouer children be a praye? Is it not better, that we go agayne

Nu. 14.8

Deut. 1.8
Psalm. 105.6

The iiii. booke of Moses.

in to Egipte: And they sayde one to another: Let vs make a captayne, and go in to Egipte agayne.

But Moses & Aaron fell vpon their faces before the whole congregacion of the multitude of the childre of Israel. And Josua & sonne of Nun, & Caleb & sonne of Jephune (which also had spied out the lande) rente their clothes, & spake to the whole congregacion of the children of Israel: The londe that we haue walked thorow to spye it out, is a very good lande. If the LORDE haue lust vnto vs, he shal brynge vs in to the same londe, & geue it vs, which is a lande that floweth with mylke & hony. But in anye wyse rebell not ye agaynst the LORDE, & feare not the people of this lande, for we wil eate the vp as bried. Their defence is departed fro them, but the LORDE is with vs, be not ye afrayed of them.

B And all the people, bad stonethem with stones. Then appeared the glory of the LORDE in the Tabernacle of witnesse vnto all the children of Israel, & the LORDE sayde vnto Moses: How longe shal this people blaspheme me? And how longe wil it be, or they beleue me, for all the tokens that I haue shewed amonge them? I wil synete them with pestilence & destioye them, & wil make of the a greater & mightier people then this is.

But Moses sayde vnto the LORDE: Then shal the Egipcians heare it (for with thy power hast thou brought this people from amonge them) so shal it be tolde the inhabitants of this lande also, which haue herde, that thou O LORDE art amonge this people, & thou art sene from face to face, & that thy cloude stondeth ouer them, and that thou goest before them in the cloudy piler on the daye tyme, and in the fyrie piler on the night season. If thou shuldest now slaye this people as one man, then the heathen that haue herde so good repute of thee, shulde saye: The LORDE was not able to brynge the people in to the londe, that he sware vnto them, therefore hath he slayne them in the wyldernes.

C So let the power of the LORDE now be greate, accordinge as thou hast spoken and sayde: The LORDE is of longe sufferauce and of greate mercy, and forgiueth synne and trespase, and leaueth no man innocent, & visiteth the mysdede of the fathers vpon the children in to the thirde and fourth generation. O be gracious now vnto the synne of this people accordinge to thy greate mercy, like as thou hast forborne this people also, enen from Egipte vnto this place. And

The xiiii. Chap. Exo. lxiij.

the LORDE sayde: I haue forgiuen it, as thou hast saide. But as truly as I lyue, all that wil be shal be full of my glory. For of all the men that haue sene my glory & my tokens, which I dyd in Egipte and in the wildernes, and tempted me new ten tymes, & haue not herkened vnto my voyce, there shal not one se the londe that I sware vnto their fathers: nether shal eny of them that haue blasphemed me, se it. But my seruant Caleb, because there is another maner spere with him, & because he hath folowed me, him wil I brynge in to the lande, which he hath gone thorow, & his sede shal conquere it, and the Amalechites also and the Cananites, that dwell in the lowe countrees. Tomorrow turne you, and get you to the wyldernes, in the waye toward the reed see.

And the LORDE spake vnto Moses & Aaron, & sayde: How longe shal this euell multitude murmur agaynst me? For I haue herde the murmuringe of the childre of Israel, & they haue murmured agaynst me. Tell them therefore: As truly as I lyue (sayeth the LORDE) I wil do vnto you, euen as ye haue spoken in myne eares: Your carcasses shal lye in this wildernes. And all ye that were nombred from twentye yere and aboue, which haue murmured agaynst me, shal not come in to the lande (concernynge the which I lift vp my hande, & I wolde let you dwell therein) saue Caleb & sonne of Jephune, and Josua the sonne of Nun.

Your children, of whom ye sayde: They shal be a spoyle, them wyll I brynge in, so that they shal knowe the lande, which ye haue refused. But ye with youre carcasses shal lye in this wildernes, and your children shal wander in this wildernes fourtye yeres, & beare your whordome, tyll your carcasses be waisted in the wildernes, accordinge to the nombre of the fourtye dayes, wherein ye spied out the londe. A daye for a yere, so that fourtye yeres ye shall beare your mysdede, that ye maye knowe what it is, when I with drawe my hande. Euen the LORDE haue sayde it, & wil do it in dede vnto all this euell congregacion, that haue lift vp them selues agaynst me: In this wildernes shal they be consumed, and there shal they dye.

So there dyed and were plagued before the LORDE all the men, whom Moses sent to spye out the lande, & came agayne, and made the whole congregacion to murmur agaynst it, because they brought vp a mysrepute of the lande, that it was euell. But Josua the sonne of Nun, and Caleb & sonne of Jephune

Nu. 16. g
Deut. 1. c
and 2. c

Iosu. 14. b

D

Nu. 32. b

Num. 1. a

Deut. 1. f

Exc. 4. a

1. cor. 10. a

The iiij. booke of Moses.

me were left alyue, of the men that wente to spye out the lande. And Moses spake these wordes vnto all the chyldren of Israel. The toke the people greate sorowe.

S And they arose early in the mornynge, and wente vnto the toppe of the mountayne, and sayde: Lo, here are we, and will go vnto the place, wherof the LORDE hath sayde: for we haue synned. But Moses sayde: wherfore go ye on this maner beyonde the word of the LORDE? It shall not prospere with you: go not vp (for the LORDE is not amōge you) ye be not slayne before your enemies. For the Amalechites and Cananites are there before you, and ye shall fall thorow the swerde, because ye haue turned your selues from the LORDE, and the LORDE shall not be with you.

But they were blynded to go vp to the toppe of the mountaine: neuertheles the Ark of the LORDES couenaut and Moses came not out of the hooste. Then came downe the Amalechites and Cananites which dwelt vpon that mountayne, and smote them and hewed them, euen vnto Horma.

The XV. Chapter.

And the LORDE talked with Moses, and sayde: Speake to the chyldren of Israel, and saye vnto them: Whan ye come in to the lande of youre dwellinge, which I shall geue you, and wil do sacrifice vnto the LORDE, whether it be a burnt offeringe, or an offeringe for a speciall vowe, or a frewill offeringe, or youre feast offeringes, that ye maye make a swete sauoure vnto the LORDE, of oxen or of shepe.

Leuit. 2. a. and 6. b. He that wil offre now his gifte vnto the LORDE, shall brynge for the meat offeringe a tēth deale of fyne floure myngled with oyle of the fourth parte of an Ehin, and wyne for the drynt offeringe the fourth parte of an Ehin also: to the burnt offeringe, or eny other offeringe, whan a lambe is offred. But whā there is a ramme offred, thou shalt make the meat offeringe two tēth deales of fyne floure myngled with oyle, of the thirde parte of an Ehin, and the thirde parte of an Ehin of wyne also for a drynt offeringe: this shalt thou offre for a swete sauour vnto the LORDE.

But yf thou wilt offre an ox for a burnt offeringe, or for a speciall vowe offeringe, or for an health offeringe vnto the LORDE, thou shalt brynge to the ox, the meat offeringe, euen thre tenth deales of fyne floure myngled with half an Ehin of oyle, and half an Ehin of wyne for a drynt offeringe. This is an offeringe of a swete sauoure vnto the LORDE. Thus shalt thou do with an ox, with a ram

The xv. Chap.

me, with a lambe, and with a goate. Accordynge as the nombre of the offeringes is, therafter shall the nombre of the meat offeringes and drynt offeringes be also.

He that is one of youre selues, shall do this, that he maye offre a sacrifice of a swete sauoure vnto the LORDE. And yf there dwell a straunger with you, or is amōge your kynsfolkes, and wil do an offeringe vnto the LORDE for a swete sauoure, the same shall do as ye do. Let there be one statute for the whole cōgregacion, both vnto you and to the straungers. A perpetuall statute shall it be vnto youre posterities, that the straunger be enē as ye before the LORDE. One lawe, and one ordinaunce shall be vnto you and to the straunger that dwelleth with you.

And the LORDE talked with Moses, and sayde: Speake to the chyldren of Israel, and saye vnto them: Whan ye come in to the lande, in to the which I shall brynge you, so that ye eate the bred of the lande, ye shall hewe vp an heue offeringe vnto the LORDE, namely, a cake of the firstlinges of youre dowe shall ye geue for an heue offeringe: as the heue offeringe of the barne, euen so shall ye geue the firstlinges of youre donke also vnto the LORDE, for an heue offeringe amonge youre posterities.

And whan ye thorow ignorance ouersee eny of these commaundementes, which the LORDE hath spoken by Moses, and all that the LORDE hath commaunded you by Moses (from the daye that the LORDE beganne to commaunde for youre posterities) and the cōgregacion do ouersee by ignorance, the shall the whole cōgregacion offre a yonge bullocke from amonge the greate catell to a burnt offeringe, for a swete sauoure vnto the LORDE, with his meate offeringe and drynt offeringe as the manner is, and an hegoate for a syn offeringe. And so shall the priest make an attonement for the whole cōgregacion of the chyldren of Israel, and it shall be forgiven them: for it is an ignorance. And they shall brynge these their giftes for an offeringe vnto the LORDE, and their syn offeringe before the LORDE for their ignorance, and it shall be forgiven the whole cōgregacion of the chyldren of Israel, and the straunger also that dwelleth amonge you, for so much as all the people is in soch ignorance.

If one soule synne thorow ignorance, the same shall brynge a shegoate of a yere olde for a syn offeringe. And the priest shall make an attonement for soch an ignorant soule with the syn offeringe for the ignorance.

Exo. 25. C
Deut. 8. C

Leuit. 23. b

Leuit. 4. C

Leuit. 4. E

The iiii. booke of Moses.

ce before the LORDE, that he maye recon-
cyle him, and it shal be forgiven him. And it
shal be one lawe, (that ye shal do for y^e igno-
raunce) both vnto him that is borne amonge
the children of Israel, and to the straunger
that dwelleth amonge you.

Heb. 10. c

But yf a soule do ought presumptuous-
ly, whether he be one of youre selues or a
straunger, he hath despysed the LORDE: y^e
same soule shalbe roted out from amonge his
people: because he hath despysed the worde
of the LORDE, and hath left his commaun-
dement vndone: that soule shall utterly pe-
rishe, his synne shalbe vpon him.



D Now whyle the children of Israel were
in the wyldernesse, they founde a man ga-
therynge stickes vpon the Sabbath daye.
And they that founde him gatherynge stic-
kes, brought him vnto Moses and Aaron,
and before the whole congregacion. * And
they put him in prison, for it was not decla-
red what shulde be done vnto him. The
LORDE sayde vnto Moses: The man shall
dye the death, the whole congregacion shal
stone him without the hoost. Then the who-
le congregacion brought him out of y^e hoost,
and stoned him that he dyed, as y^e LORDE
commaunded Moses.

Leui. 24. c

Deut. 22. b

And y^e LORDE sayde vnto Moses: Spea-
ke to the childre of Israel, z saye vnto the, y^e
they make them gardes vpon y^e quarters of
their garmentes amonge all yo^r posterities,
and put yalowe rybandes vpon the gardes
in y^e quarters. And y^e gardes shal serue you,
y^e ye maye loke vpon the, and remembre all
the commaundementes of the LORDE, z do
them: that ye order not youre selues after y^e
meanynge of youre awne hert, ner go awho-
rynge after youre awne eyes. Therfore shal
ye remembre and do all my commaundemen-
tes, and be holy vnto youre God. I am the
LORDE youre God, which brought you out
of the lande of Egypte, to be yo^r God. Luen
I the LORDE youre God.

The XVI. Chapter.

The xvi. Chap. Fo. lxiij.

Now Corah the sonne of Jezehar the
sonne of Rahath, the sonne of Levi,
with Dathan and Abiram the sonne
of Eliab, and On the sonne of Peleth, y^e son-
nes of Ruben, stode vp agaynst Moses, with
certainne men amonge the childre of Israel,
two hundred z fystie captaynes of the con-
gregacion, councelers, z famous men. And
they gathered them selues agaynst Moses z
Aaron z sayde vnto them: Ye make to moch a
doo, * for all the congregacion is holy euery
one, and the LORDE is amonge them: Why
lifte ye youre selues vp then aboue the con-
gregacion of the LORDE?

Leui. 24. d

Exo. 19. a

Whan Moses herde y^e, he fell vpo his fa-
ce, z saide vnto Corah, z to all his company:
Tomorrow shal y^e LORDE shewe who is his, z
who is holy to come vnto him. Whoso euer
he choseth, y^e same shal come vnto him. This
do: Take y^e censers, thou Corah z all y^e compa-
nye, z do fyre therein, z put incense thereon to-
morrow before the LORDE: then whom so e-
uer the LORDE choseth, the same shal be holy.
Ye make to moch a doo, ye children of Levi.

And Moses sayde vnto Corah: Heare ye
childre of Levi, Is it not ynough vnto you,
y^e y^e God of Israel hath separated you fro
y^e multitude of Israel, y^e ye shulde come nye
him, to do the seruyce of the dwelling place
of the LORDE, and stonde before the peo-
ple to mynister vnto them? He hath caused
the and all thy biethren the childre of Levi
with the, to come nye vnto him: and now ye
seke the presthode also. Thou and all thy co-
pany conspyre agaynst the LORDE. What is
Aaron, that ye shulde murmur agaynst him?

Num. 1. a

And Moses sent to call Dathan z Abiram y^e
sonnes of Eliab. But they saide: We wil not
come vp. Is it to litle y^e thou hast brought
vs out of y^e lande of Egypte (y^e floweth wth
mylke z hony) to kyll vs in y^e wyldernesse: but
thou must raigne ouer vs also? How goodly
well hast thou brought vs in to a lande, that
floweth wth milke and hony, z geueth vs fel-
des and vniardes in possession? Wilt thou put
out these mens eyes? We will not come vp.

Then was Moses very wroth, z saide vn-
to y^e LORDE: Turne y^e not vnto their meat of-
feringes. I haue not take so moch as an Asse
fro the, nether haue I hurte eny of the. And
Moses sayde vnto Corah: Tomorrow be thou
z all y^e companye before y^e LORDE, thou, and
they, z Aaron. And take euery one his censer,
and put incense therein, and come before the
LORDE, euery one with his censer (that is
two hundred and fiftie censers) and both
thou and Aaron take either his censer.

The iij. booke of Moses.

And every one toke his censer, and put fyre therin, and layed incense thereon, and came before the dore of the Tabernacle of witness, and Moses and Aaron also. And Corah gathered y whole congregaciō agaynst the before the dore of the Tabernacle of witness.

But y glory of the LORDE appeared before y whole congregacion. And y LORDE spake vnto Moses z Aaron, z sayde: Separate youre selues frō this congregaciō, y I maye shortly consume them. And they fell vpon their faces, z sayde: O God, thou God of the spretes of all flesh, ys one man haue synned, wilt thou therfore be wroth ouer the whole congregacion? And the LORDE spake vnto Moses, z laide: Speake to the congregaciō, and saye: Come vp from y dwellynge of Corah, and Dathan, and Abiram.

D And Moses stode vp, z wente vnto Dathan z Abiram, z the Elders of Israel followed him, z he spake to y cōgregaciō, z laide: Departe frō y tentes of these vngodly mē z touche nothinge y is theirs, y ye perishe not in eny of their simmes. And they gat them vp from the dwellynge of Corah, Dathan, z Abiram. But Dathan and Abirā came out, and stode in the dore of their tentes, with their wyues, and sonnes and children.

And Moses sayde: Hereby shal ye knowe that the LORDE hath sent me, to do all these workes, and that I haue not done them of myne awne hert. Yf these men dye the comon death of all men, or be vsited as all men are vsited, then hath not the LORDE sent me. But ys the LORDE make a new thinge, and the earth open hir mouth, and swallowe them with all that they haue, so y they go downe quicke in to hell, thē shal ye knowe, that the semen haue blasphemed the LORDE.



E And whā he had spokē out all these wordes, y groude cloued asunder vnder thē, z the earth opened hir mouth, z swallowed thē, w their houses, z all the mē y were w Corah, z all their substaūce, and they wente downe quicke in to the hell, with all that they had.

Deu. 11. a
Nu 26. b
Psal. 105. b

The xvi. Chap.

And the earth closed vpo them, z so they perished from amonge y congregaciō. And all Israel y were aboute thē, fled at y crye of thē, for they sayde: That y earth swalowe not vs also. Morouer the fyre came out frō the LORDE, and consumed the two hundred and fiftye men, that offred the incense.

And the LORDE spake vnto Moses, z sayde: Speake to Eleasar y sonne of Aaron y priest, y he take vp y censers out of y burninge, z scatter y fyre here z there (for the censers of these synners are halowed thorow their soules) y they maye be beatē in to thine plates, z fastened vpon y altare. For they are offred before y LORDE, z halowed: and they shalbe a token vnto y childre of Israel.

And Eleasar the priest toke y brasen censers which they y were burnt, had offred, z bet thē to plates, to fasten thē vpon y altare for a remēbraunce vnto y children of Israel y no straunger (and he that is not of y sede of Aaron) come nye to offre incense before the LORDE, y it happē not vnto him as vnto Corah and his companye, a cordinge as the LORDE sayde vnto him by Moses.

On the nexte morow murmured y whole congregacion of y childre of Israel agaynst Moses z Aarō, z laide: Ye haue slayne y people of y LORDE. And whan the cōgregaciō was gathered agaynst Moses z Aarō, they turned thē towarde y Tabernacle of witness. And beholde, thē y cloude couered y Tabernacle, z y glory of y LORDE appeared. And Moses z Aarō wete in before y Tabernacle of witness. And y LORDE spake vnto Moses z sayde: Get you out of this cōgregacion, I wil shortly consume thē. And they fell vpon their faces. And Moses sayde vnto Aaron: **E** Take the cēser z put fyre therin frō of the altare, z laye incēse thereon, z go soone to the cōgregacion, z make an attonement for them. For the wrath is gone out from the LORDE, and the plage is begōne amonge the people.

And Aaron dyd as Moses sayde, z ranne in the myddest amonge y congregaciō. And beholde, y plage was begōne. And he burnt incēse z made an attonemēt for the people, z stode betwene the deed z the lyuyng, and the plage ceased. But there were fourtene thousande, and seue hundred deed in the plage, besydes them that dyed aboute the busynesse of Corah. And Aaron came agayne vnto Moses before the dore of the Tabernacle of witness. And the plage ceased.

Sap. 18. c

The XVII. Chapter.
And y LORDE spake vnto Moses, z sayde: Speake to the children of Israel, z

The iij. boke of Moses.

take of the twelue staues, of every captayne of his fathers house one, and wyte euery mans name vpon his staffe. But Aarons name shalt thou wyte vpon the staffe of Leui. For euery heade of their fathers house shal haue a staffe. And laye the in the Tabernacle of witnesse, before the witnesse where I testifie vnto you. And loke whom I shall chole, his staffe shal flourish, & I maye stytle the grudginges of the children of Israel, which they grudge agaynst you.

And Moses spake vnto the childre of Israel, & all their captaines gaue him twelue staues, euery captayne a staffe, after & house of their fathers. And Aarons staffe was amonge their staues also. And Moses layed the staues before the LORDE in the Tabernacle of witnesse.

B On the morow whā Moses wote in to & Tabernacle of witnesse, he fonde & Aarons rodde of the house of Leui flourished, and brought forth blossoms, & bare allmondes. And Moses brought forth all & staues fro & LORDE before all & childre of Israel, that they might se it. And they toke euery mā his

The LORDE sayde vnto Moses: (staffe. Bring Aarons staffe againe before the witnesse, & it maye be kepte for a toke to the children of rebellion, that their murmurings maye ceasse frome, lest they dye.

Moses dydas & LORDE comanded him. And & childre of Israel sayde vnto Moses: Beholde, we cōsume awaie, we are destroyed, & perishe. Who so cometh nye & dwellynge place of & LORDE, he dyeth. Shal we the vtterly cōsume awaie? The XVIII. Chap.

A And the LORDE sayde vnto Aaron: Then & thy sonnes, & thy fathers house w the shal beare the mysdede of & Sanctuary: & thou & thy sonnes w the shal beare the mysdede of yor presthode. But thy biethren of the trybe of Leui & father, shal come nye the, & be ioyned vnto the, that they maye mynistrer vnto &. But thou & thy sonnes w the, shal mynistrer before & Tabernacle of witnesse. And they shal wayte vpo & seruyce & vpon & seruyce of the whole Tabernacle. But nye vnto the vessels of & Sanctuary & to the altare, shal they not come, & both they & ye dye not: howbeit they shal be ioyned vnto the, to wayte vpo the mynistracion in the Tabernacle of witnesse, in all the sermice of the Tabernacle. And there shal no straunger come nye vnto you.

Therfore wayte now vpon the seruyce of the Sanctuary, and vpon the seruyce of the altare, that there come no more wraith vpon

The xviij. Chap. Fo. lxx.

the children of Israel. For lo, I haue take yb biethre the Leuites fro amonge the children of Israel, to be youre giste, for a presente vnto & LORDE, to do & seruyce in & Tabernacle of witnes. As for &, and & sonnes with the, **B** ye shal waite vpon youre prestes office, that ye maye ministrer in all maner busynes of the altare, and within the vayle: for yb prestes office geue I vnto you for a giste to do seruyce. If a straunger come nye, he shal dye.

And the LORDE sayde vnto Aaron: beholde, I haue geuen the my heneofferynges: And all that the children of Israel halowe, haue I geuen vnto the, and to thy sonnes for a perpetuall dewtye. This shalt thou haue of the most holy thinges that they offer. All their gistes with all their meatefferinges, and with all their synofferynges, and w all their trespace offerynges, that they geue me, the same shal be most holy vnto the and & sonnes. In the most holy place shalt thou eate it. All that are males shal eate therof: For it shal be holy vnto the.

The heneofferynge of their gistes in all **C** the Waneofferynges of the children of Israel, haue I geuen vnto the also, and to thy sonnes, and to thy daughters for a perpetuall dewtye. Who so is cleane in thy house, shal eate therof. All the fat of the oyle, and all & fat of the wyne and corne of their firstlinges, that they geue vnto the LORDE, haue I geuen vnto &. The first frutes of all that is in their londe, which they bringe vnto the LORDE, shal be thine. Who so euer is cleane in thine house, shal eate therof. **Lcu. 7. d**

All dedicate thinges in Israel shal be thine. All that breaketh the Matix amonge all flesh, which they bringe vnto the LORDE, whether it be man or beest, shal be thine. But so, that thou cause the firstborne of mā to be redeemed, and that thou cause the first borne of vncleane beestes to be redeemed also. (They shal redeme it whan it is a moneth olde, and shal geue it lowse for money, euen for fyue Sycles, after the Sytle of the Sanctuary, * which Sytle is worth twentye Geras.) **Exo. 30. b**

But the first frutes of an ore, or lambe, or geate shalt thou not cause to be redeemed for they are holy. Their bloude shalt thou sprentle vpon the altare, and their fat shalt thou burne for an offerynge of a swete sauoure vnto & LORDE. Their flesh shal be thine, like as & Wanebest and & right shulder is thine also. All the heneofferynges that & childre of Israel halowe vnto & LORDE, haue I geuen vnto the, & to thy sonnes, & to thy daughters with the for a perpetuall dewtye. **Lcu. 27. d**
Eze. 45. d

The iij. boke of Moses.

This shalbe a salted covenaut for ever befo-
re y^e LORDE, vnto the and thy seds with the.

Deut. 18. 2
Eze. 44. d

And the LORDE sayde vnto Aarō: Thou shalt inheret nothings in their londe, ner ha-
ue eny porciō amonge them: for I am y^e por-
cion, and thine enheritaunce amōge the chil-
dren of Israel. Vnto the children of Levi ha-
ue I geuen all the tithes in Israel to inheri-
taunce, for y^e seruyce which they do vnto me
in the Tabernacle of witnesse, that from hē
ce forth the children of Israel come not nye
the Tabernacle of witnes, to lade them sel-
ues with synne, and to dye: But the Levites
shal do the seruyce in the Tabernacle of wit-
nes, z shal beare their synne, for a perpetuall
lawe amonge youre posterities. * And they
shal inheret none inheritaunce amonge the
children of Israel. For y^e tithes of the childrē
of Israel, which they brynge vnto y^e LORDE, ha-
ue I geuen vnto the Levites for an hereta-
ge. Therefore haue I sayde vnto them, that
they shal inheret no inheritaunce amonge
the children of Israel.

1of 11. b

And y^e LORDE talked wth Moses, z saide:
Speake to the Levites, z saye vnto them:
Whā ye take of y^e childrē of Israel y^e tithes,
y^e I haue genen you of thē for y^e inheritaun-
ce, ye shal take an heueofferynge of the same
vnto the LORDE, enen the tenth of the tithe.
And the same y^e heueofferynge shal ye re-
ken, as though ye gaue corne out of the bar-
ne, and fullnesse out of the wynepresse.

Thns shal ye geue an heueofferynge vnto
the LORDE of all y^e tithes, which ye take
of the children of Israel, y^e ye maie geue the
same heueofferynge of y^e LORDE, vnto Aarō
y^e prest. And all y^e ye geue of y^e tithes, z ha-
lowe vnto y^e LORDE for a gifte, y^e same shal
be his of the best. And saye thou vnto them:
Whan ye thus heue vp y^e fat therof, it shal
be rekened vnto the Levites as the increace
of the barne, and as the increace of the wine
presse. And ye maye eate it in all places, ye z
y^e childrē: for it is youre rewarde for you-
re seruyce in the Tabernacle of witnesse: and
ye shal not lade syime vpon you in the same,
whan ye heue the fat therof, and unhalowe
not the halowed thinges of the children of
Israel, and ye shal not dye.

The XIX. Chapter.

And the LORDE spake vnto Moses z
Aarō z sayde: This custome shal be a
lawe, which the LORDE hath cōmaun-
ded, z sayde: Speake vnto y^e children of Is-
rael, y^e they brynge vnto y^e a reed cow with
out spot, wherin is no blemyshe, z vpon whō
there came neuer yock: and ye shal geue her

The xix. Chap.

vnto Eleasar the prest, * which shall brynge
her without the hooste, and cause her to be
slayne there before him.

Heb. 11. b

And Eleasar y^e prest shal take of hir blou-
de with his synger, and sprenckle it seuen ty-
met straight towarde the dore of the Taber-
nacle of witnesse, and cause the cow to be
burnt before him, both hir skynne and hir
flesh, and hir bloude also with hir donge.
And the prest shal take Cedar wodde and yso-
pe, and purple wolle, and cast it vpo the cow
as she burneth, z he shal washe his clothes,
and bathe his body with water, and thē go
in to the hoost, and be vncleane vntyll y^e eue.

Exo. 29. b
Leui. 4. c

And he that burnt her, shal wash his clo-
thes also with water, and bathe his body in
water, z be vncleane vntyll y^e euen. And one
y^e is cleane, shal gather vp the asshes of y^e
cow, and poure them without the hoost in a
cleane place, that they maye be kepte there,
for sprentlinge water to the congregacion
of the childrē of Israel, for it is a synofferin-
ge. And he that gathered vp the asshes of
the cow, shal wash his clothes, and be vn-
cleane vntyll the euen. This shalbe a perpe-
tuall lawe vnto y^e children of Israel, and to
the straungers that dwell amonge you.

Num. 31. c
Eccli. 14. d
Agg. 2. b

Who so now toucheth a deed mā, shal be
vncleane seuen dayes: the same shal purifie
himself herewith, on the thirde daye and on
the seuenth daie, and then shal he be cleane.
And yf he purifye not himself on the thirde
daye, z on the seuenth daye, thē shal he not
be cleane. But whā eny mā toucheth a deed
personne, and wil not purifie himself, he desy-
leth the dwellynge of the LORDE, and the sa-
me soule shal be roted out of Israel, because
the sprentlinge water is not sprentled vpon
him: and he is vncleane, as longe as he let-
teth not himself be pouged therof.

This is the lawe. Whan a mā dyeth in y^e
tente, who so ener goeth in to the tente, and
all y^e is in the tente, shal be vncleane seue dai-
es. And euery open vessel that hath no lydd
nor couerynge, is vncleane. And who so euer
toucheth one y^e is slayne wth the swerde vpon
y^e felde, or eny other deed, or a deed mans bo-
ne, or a grane, y^e same is vncleane seue dayes.

So now for the vncleane personne, they
shal take of y^e asshes of this burnt synoffe-
rynge, z put springinge water theren in to a
vessell, and a cleane man shal take ysope, z
dyppe it in the water, and sprentle it vpon
the tente, and vpon all the vessels, and ail the
soules that are therein. Likewyse also vpon
him, y^e hath touched a deed mans bone, or a
slayne personne, or a deed body, or a grave.

Psal. 50. a

The iij. boke of Moses.

And he that is cleane, shal sprenkle vpon the vncleane, y^e thirde daye, z the seuēth daie, z purifye him on y^e senēth daye. And he shal washe his clothes, z bathe him self wth water, and so at euen he shalbe cleane.

D But he y^e is vncleane, and wil not purifye him self, y^e same soule shal be roted out of y^e cōgregacion. For he hath defyled the Sanctuary of the LORDE, z is not sprenkle wth sprenkle water, therfore is he vncleane. And this shalbe a perpetuall lawe vnto thē. And he y^e sprenkle wth the sprenkle water, shal wash his clothes also. And who so euer toucheth the sprenkle water, shal be vncleane vntill the euen. And what so euer he toucheth, shalbe vncleane: z loke what soule he toucheth, shalbe vncleane vntill the euen.

The XX. Chapter.

A And the childre of Israel came wth the whole cōgregacion into the wilderness of Zin in the first moneth, z the people abode at Cades. And there dyed Miriam, z was buried there. And the congregacion had no water, z they gathered them selues together agaynst Moses z Aaron, z the people chode with Moses, z sayde: Wolde God y^e we had perished, whan oure brethren perished before the LORDE. Wherfore haue ye brought the congregacion of the LORDE into this wilderness, y^e we shulde dye here with oure catell? And wherfore haue ye brought vs out of Egipte into this place, where men can not sowe, where are nether fygges, ner vynez, ner pomegranates, z wherether there is no water to drynke?

And Moses z Aaron wete fro the congregacion vnto y^e doore of y^e Tabernacle of witness, z fell vpon their faces. And the glory of the LORDE appeared vnto them. And the LORDE spake vnto Moses, and sayde: Take the staffe, z gather the cōgregacion together, thou z thy brother Aaron, z spake vnto the rocke before their eyes, z it shal geue his water. And thus shalt thou proryde thē water out of the rocke, z geue the congregacion drynke, and their catell also.

B Thē toke Moses the staffe before y^e LORDE, as he commaunded him, z Moses z Aaron gathered the congregacion together before the rocke, z sayde vnto thē: Heare ye rebellions: Shal we proryde you water out of this rocke? And Moses lift vp his hande, z smote y^e rocke wth the staffe two tymes. Then came y^e water out abundantly, so y^e the cōgregacion drank, and their catell also.

But the LORDE sayde vnto Moses z Aaron: Because ye beleued me not, to sanctifye

The xx. Chap. No. lxxvi.

mē before y^e childre of Israel, ye shal not bring this congregacion into the lande that I shal geue thē. This is y^e water of strife, where the childre of Israel stroue wth the LORDE and he was sanctified vpon them.

And Moses sent messengers fro Cades vnto y^e kyng of y^e Edomites: This worde sendeth the y^e brother Israel: Thou knowest all y^e trauayle that happened vnto vs, how that oure fathers wente downe into Egipte, z how we haue dwelt in Egipte a longe tyme, z how the Egipcians deale euell with vs z o^{ur} fathers. And we cryed vnto y^e LORDE which herde oure voyce, and sent his angell, z hath brought vs out of Egipte: And behold, we are at Cades in y^e are without the borders of y^e lande. O let vs go thorow thy lande, we wyl not go thorow y^e felde ner by nyardes, ner drynke the water out of the fountaynes. We wyl go the hye strete, and turne nether to y^e right hande ner to y^e lefte, tyll we be come past y^e borders of thy countre.

But the Edomite answered him: Thou shal not go by me, or I wyl come agaynst y^e with y^e swerde. The childre of Israel saide vnto him: We wil go y^e comō hye waye, z yf we o^{ur} oure catell drynke of thy water, we wil paye for it: we wil do nothinge, but passe thorow on fote onely. But he sayde: Thou shalt not go thorow, And the Edomites came out against them with a mightie people z a stronge hande. Thus y^e Edomites denied to graunte Israel passage thorow the borders of the lande. And Israel turned a waye from them.

And the childre of Israel brake vp fro Cades, and came with the whole congregacion vnto mount Hor. And the LORDE spake vnto Moses z Aaron at mount Hor harde vpon the coastes of y^e lande of y^e Edomites, z sayde: Let Aarō be gathered vnto his people: for he shal not come in to y^e lande y^e I haue geuen vnto y^e childre of Israel, because ye were dishobedient vnto my mouth at the water of strife. Take Aaron and Eleasar and his sonne, and brynge them vp vnto mount Hor, and strype Aaron out of his vestimentes, and put thē vpon Eleasar his sonne and there shal Aaron be gathered (vnto his people) and dye.

Then dyd Moses as the LORDE commaunded him, and they wente vp vnto Mount Hor in y^e sight of the whole congregacion. And Moses toke Aarons clothes, z put thē vpon Eleasar his sonne. And Aaron dyed there, euen aboue vpon the mount. And Moses z Eleasar came downe from the mount. And whan the whole congregacion sawe

Iudic. 11. 6

Gen. 25. 6

C

Num. 21. 6

1. Mac. 5. 6

Eze. 35. 2

Abd. 1. 6

Deut. 2. 6

D

Num. 33. 4

Deut. 10. 6

and 33. 6

The iij. boke of Moses.

that Aaron was awaye, they mourned for him thirtie daies thorow out the whole house of Israel.

The XXI. Chapter.

And whan Arad the kynge of the Cananites (which dwelt toward the south) herde, that Israel came in by the waie & the spyas had founde out, he fought agaynst Israel, and toke some of them prisoners. Then vowed Israel a vowe vnto the LORD, and sayde: If thou wilt geue this people vnder my hande, I wyll utterly destroye their cities. And the LORD herde the voyce of Israel, and delyuered them the Cananites, and they utterly destroyed them & their cities also. And he called the place Horma.

Then departed they fro mount Zion & waye toward the reed see, that they might go aboute the lande of the Edomites. And the soules of the people saynted by the waie and they spake agaynst God and agaynst Moses: Wherfore hast thou brought vs out of the lande of Egypte, to slaye vs in the wilderness? For here is nether bred ner water, and oure soule lotheth this lighte meate.

Then sent the LORD fyre serpentes amonge the people, which bote the peple, so that there dyed moch peple in Israel. Then came they vnto Moses, and sayde: We haue synned, because we haue spoken agaynst the LORD and agaynst the. Praye thou vnto the LORD, that he take awaye the serpentes from vs. And Moses prayed for the people.



Then sayde the LORD vnto Moses: Make the a brasen serpente, and set it vp for a token. Who so euer is bytten, and lotheth vpon it, shall lyue. Then made Moses a serpent of brasse, and set it vp for a token: and whan a serpent had bytten eny man, he behelde the brasen serpente, and recovered.

And the children of Israel departed, and pitched in Oboth. And from Oboth they wente on, and pitched in Ijim by Abarim

The xxi. Chap.

in the wyldernesse ouer agaynst Moab, on the East syde. From thence departed they, & pitched by the ryner of Sared. From thence departed they, and pitched on this syde Arnon, which is in the wyldernesse, and cometh out of the coastes of the Amorites. For Arnon is the border betwixte Moab and the Amorites. Wherfore it is spoken in the booke of the warres of the LORD: And go with violence both on the ryuer of Arnon, & on the founteyne of the riuer, which boweth downeward to dwell at Ar, & leaneth thereon, to be the border of Moab.

And from thence they came to the well. This is the well, wherof the LORD spake vnto Moses: gather the people together, I wil geue them water. Then sange Israel this songe, and they sange one after another ouer the well: This is the well, that the prynces dygged: the nobles amonge the people haue digged it thorow & teacher and their staues.

And from this wilderness they wente vnto Mathana, & from Mathana vnto Nahaliel, and from Nahaliel to Bamoth, and fro Bamoth vnto the valley that lieth in the felde of Moab at the toppe of Pisga, and turneth toward the wyldernesse.

And Israel sent messaungers vnto Sihon the kynge of the Amorites, & caused to saye vnto him: Let me go thorow thy lande, we wyl not turne in to thy felde ner in to the vynyardes: nether will we drynke the water of the welles, & hye strete wil we go, till we be past the borders of thy countre.

Howbeit Sihon wolde not geue the children of Israel licence to go thorow the coastes of his lande, but gathered all his people together, and wente out agaynst Israel in the wyldernesse. And whan he came to Jahaza, he fought agaynst Israel. Neuertheless Israel smote him with the edge of the swerde, and conquered his lande from Arnon vnto Iabock, and vnto the children of Ammon. For the borders of the children of Ammon were stryde. So Israel toke all these cities, and dwelt in all the cities of the Amorites, namely at Hesbon, and in the townes belonginge therto. For Hesbon the cite was Sihons the kynge of the Amorites, and he had foughten before with the kynge of the Moabites, and conquered all his lande from him vntyll Arnon.

Wherfore it is sayde in the prouerbe: Come vnto Hesbon, let vs buylde and prepare yf cite of Sihon. For there is a fyre gone out of Hesbon, and a flamme from the cite of Sihon, which hath consumed Ar of the Moab

The iij. boke of Moscs.

bites, and the citisens of y^e toppe of Arnon. Wo vnto the Moab, thou people of Camos art vndone. His sonnes are put to flighte, z his daughters brought captyue vnto Sihon the kynge of the Amouites. Their glory is come to naught from Hesbon vnto Dibon: waisted are they vnto Mopha, which reacheth vnto Mediba. Thus dwelt Israel in the lande of the Amouites.

And Moses sent out spyes vnto Jahesar, z they toke the townes belongynge therto, z cōquered the Amouites y^e were therein. And they turned, z wente vp the waye toward Basan. Then Og the kynge of Basan wete out agaynst them wth all his people, to fight in Edrei. And y^e LORDE sayde vnto Moses: Feare him not, for I haue geuen him wth his lande z people in to thy hande, z thou shalt do with him, as thou dydest with Sihon the kynge of the Amouites, which dwelt at Hesbon. And they smote him, z his sonnes, z all his people (so y^e there remayned none) z cōquered the lande. Afterwarde wete y^e child:en of Israel, z pitched in y^e felde of Moab beyonde Jordane by Jericho.

The XXII. Chapter.

Now whan Balac y^e sonne of Ziphor sawe all that Israel had done vnto the Amouites, and that the Moabites were sore afrayed of the people (y^e was so greate) and that the Moabites stode in feare of the children of Israel, he sayde vnto y^e Elders of the Madianites: Now shal this heape lyke vp all that is aboute vs, euē as an oxe licketh vp the grasse in the felde. (And Balac y^e sonne of Ziphor was kynge of the Moabites at that tyme.)

And he sent out messaungers vnto Balaam the sonne of Beor, which was an interpreter. (The same dwelt by the water of the lande of y^e children of his people) that they shulde call him, and he caused to saye vnto him: Beholde, there is come out of Egipte, a people, which couereth y^e face of y^e earth, and lyeth ouer agaynst me. Come now therfore, and curse me this people, for they are to mightie for me, yf peradventure I mighte be able to smyte them, and to dryue them out of the lande. For I wote, that whom thou blessest, he is blessed: and whom thou cursest, he is cursed.

And the Elders of the Moabites wente on with y^e Elders of the Madianites, and had the rewarde of y^e soyth sayenge in their handes, and they came vnto Balaam, z tolde him the wordes of Balac. And he saide vnto thē: Tary here all night, z I will bini-

The xxij. Chap. Ho. lxxij.

ge you worde agayne, euen as the LORDE shal saye vnto me. So y^e prynces of y^e Moabites abode with Balaam.

And God came vnto Balaam, z sayde: What men are these, which are with y^e? Balaam sayde vnto God: Balac y^e sonne of Ziphor the kynge of the Moabites hath sent vnto me: Beholde, there is a people come out of Egipte, and couereth the face of the earth, come now therfore, z curse me thē, yf peradventure I maye be able to fighte with them, z to dryue thē out. But God sayde vnto Balaam: Go not with them, z curse not that people, for they are blessed.

Then rose Balaam vp in the mornynge, z sayde vnto the prynces of Balac: Get you vnto youre londe, for the LORDE wyll not suffer me to go with you.

And the prynces of y^e Moabites gat thē vp, came to Balac, z saide: Balaam refuseth to come wth vs. Then sent Balac yet a greater cōpany of prynces, z more honorable thē they. Whan they came to Balaam, they tolde him: Balac y^e sonne of Ziphor sendeth y^e this worde: Oh refuse not to come vnto me, for I wyll promote the vnto hye honoure, z wil do what so euer thou sayest vnto me. Come I praye the, curse me this people.

Balaam answered, z sayde vnto y^e seruantes of Balac: * Yf Balac wolde geue me his house full of syluer z golde, yet coulde I not go beyonde y^e worde of the LORDE my God, to do litle or greate. Neuertheles tary ye here this night, y^e I maye wete, what the LORDE wil saye more vnto me. Then came God to Balaam by night, z saide vnto him: Yf the men are come to call the, get the vp then, and go with thē: but what I shal saye vnto the, that shalt thou do.

Num. 24. 8



Then rose Balaam vp in the mornynge, z sadled his Ass, z wente wth the prynces of y^e Moabites. But the wrath of God waxed whote, because he wete. And the angell of y^e LORDE stode in the waye, to withstode him. But he rode vps his Ass, z two seruantes

The iij. booke of Moses.

to him. And þe Asse sawe þe angell of þe LORDE stōdinge in þe waye, and his swerde drawen in his hāde. And þe Asse turned a syde out of þe waye, and wēte in to the felde. But Balaams smote her, þe she shulde go in the waye.

Then stode the angell of the LORDE in þe pathe by the vynyardes, where there were walles on both the sydes. And whan þe Asse sawe the angell of the LORDE, she wienshed vnto the wall, and thrust Balaams fore vnto the wall. And he smote her agayne. The wēte the angell of the LORDE farther, and stode in a narrow place, where there was no waye to turne, nether to the righte hāde ner to the lefte. And whan the Asse sawe the angell of the LORDE, she fell downe vnder Balaam. Then was Balaams wraeth furious, and smote the Asse with a staffe.

E Then opened the LORDE the mouth of þe Asse, and she sayde vnto Balaam: What haue I done vnto the, that thou hast smytten me now thre tymes? Balaam sayde vnto þe Asse: Because thou hast mocked me. Oh þe I had a swerde now in my hande, I wolde kyll the. The Asse sayde vnto Balaam: Am not I thine Asse, which thou hast rydden vpon in þe tyme vnto this daye? Was I euer wonte to do so vnto the? he sayde: No.

Then opened the LORDE the eyes of Balaam, þe he sawe þe angell of the LORDE stōdinge in þe waye, and a drawe swerde in his hāde. And he enclyned him selfe, and bowed downe to his face. And the angell of the LORDE sayde vnto him: Wherfore hast thou smytten thine Asse now thre tymes? Beholde, I am come out to resiste þe, for þe waye is frowarde, and contrary vnto me. And þe Asse saue me, and auoyded from me thre tymes: or els yf she had not turned asyde fro me, I had slayne the, and saued the Asse alyue.

S Then sayde Balaam vnto þe angell of þe LORDE: I haue synned, for I wist not, that thou stodest in the waye agaynst me. And now yf it displease þe, I wil turne agayne. The angell of þe LORDE saide vnto him: Go with the mē: but thou shalt speake nothinge els, then þe I shal saye vnto þe. So Balaam wente forth to the pynces of Balac. Whan Balac herde þe Balaam came, he wente out to mete him (in the cite of the Moabites þe lieth on the coaste of Arnon, which is on þe vttemost border) and sayde vnto him: Dyd not I sende for þe to call the? Wherfore camest thou not then vnto me? Thinkst thou þe I am not able to promote þe vnto honoꝝ? Balaam answered him: Lo, I am come vnto þe.

But how can I saye eny thinge els, the þe

The xxij. Chap.

God putteth in my mouth: þe I must speake. So Balaam wente with Balac, and the they came vnto the cite on the vttemost border of his lande. And Balac slewe oxen and shepe, and sent for Balaam, and for the pynces that were with him.

The XXIII. Chapter.

And in the moynynge, Balac toke Balaam, and they wēte vp to the hye place of Baal, that from thēce he might se vnto the vttemost parte of þe people. And Balaam sayde vnto Balac: Buylde me here seven altares, and pronyde me here seven bullockes, and seven rammes. Balac dyd as Balaam sayde. And both Balac and Balaam offred, on euery altare a bullocke and a ramme. And Balaam sayde vnto Balac: Stonde thou by þe burnt offerynge, I wil go, yf happily the LORDE wil mete me, and call me, þe I maye tell the, what so euer he sheweth me. And he wente his waye, as he sayde.

And þe LORDE met Balaam. And Balaam saide vnto him: Seven altares haue I prepared, and offred on euery altare a bullocke and a ramme. The LORDE put þe worde in Balaams mouth, and sayde: Go agayne vnto Balac, and saye on this wise. And whan he came agayne vnto him, beholde, he stode by his burnt offerynge, with all þe pynces of the Moabites.

Then toke he vp his parable, and sayde: Balac the kyng of the Moabites hath caused to set me out of Syria from the mountaynes towarde the East, (and sayde:) Come, curse me Jacob: come, besye me Israel. How shal I curse, whom God curseth not? How shal I besye, whom þe LORDE besyeth not? For fro þe toppe of þe stonye rockes I se him, and from the hilles I beholde him. Beholde, þe people shal dwell by thēselues, and shal not be rekened amonge the heithē. Who can tell the dust of Jacob, and the nombie of the fourth parte of Israel? My soule die þe death of þe righteous, and my ende be as the ende of thesē.

Thē saide Balac vnto Balaam: What doest thou vnto me? I caused to set þe for to curse myne enemies, and beholde, thou blessest thē. He answered and saide: Must I not kepe and speake þe, which the LORDE putteth in to me mouth? Balac saide vnto him: Come to me yet vnto another place, fro whence thou mayest se þe vttemost parte of them, and not se them all, and curse me them there.

And he toke him vp to a fre place, eue vnto the toppe of Pisga, and buyled seven altares, and offred on euery altare a bullocke and a ramme. And he sayde vnto Balac: Sten

be so by thy burnt offeringe, whyle I go yonder. And the LORDE mett Balaam, & put the worde in his mouth, & sayde: Go agayne vnto Balac, & saye on this wyse. And whan he came to him agayne, beholde, he stode by his burnt offeringe with the prynces of the Moabites. And Balac sayde vnto him: What hath the LORDE sayde?

And he toke vp his parable, & sayde: Ryse vp Balac & heare, make my testimony w
thine eares thou sonne of Ziphor. * God is not a man y he shulde lye, ner a mans childe y eny thinge shulde repente him. Shulde he saye and not do? Shulde he speake & not make it good? Beholde, I am brought hither to blesse, I blesse, & can not go backe there fro. There is no weerynesse sene in Jacob, ne ther eny labour in Israel. The LORDE his God is w him, & the kynges trompet is amō ge thē. God hath brought thē out of Egipte, his strength is as of an Unicorn. For there is no Sorcerye in Jacob, & no Sooth say er in Israel. Whan the tyme cometh, it shal be saide vnto Jacob, & to Israel, what God doth. Beholde, the people shall ryse vp as a Lyoness, & heue vp him self as a Lyon. He shal not lye downe, tyll he eate of the pray, and drynke the bloude of the slayne.

Then sayde Balac vnto Balaam: Thou shalt nether curse him ner blesse him. Balaam answered, & sayde vnto Balac: Haue I not tolde the: All y the LORDE speaketh, y must I do? Balac saide vnto him: Oh come, I wil brynge y to another place, yf it maye happily please God, y thou mayest curse thē there. And he brought him vp to the toppe of mount Peor, y boweth towarde the wyl-dernesse. And Balaam sayde vnto Balac: Bynlde me here seuen altares, and prouyde me seuen bullockes and seuen rammes. Balac dyd as Balaam sayde, and offered on euery altare a bullocke vnd a ramme.

The XXIII. Chapter.

Now whan Balaam sawe y it pleased the LORDE, that he shulde blesse Israel, he wente not (as he dyd before) to seke witches, but set his face straight towarde the wyldernesse, lifte vp his eyes, and sawe Israel, * how they laye a cordinge to their trybes, and the sprete of God came vpon him, and he toke vp his parable, and sayde: Thus sayeth Balaam the sonne of Beor: Thus sayeth the man whose eyes are opened: Thus sayeth he which heareth the wordes of God, which sawe the vision of y Allmightie: which fell downe, and his eyes were opened.

How goodly are thy cētes O Jacob, and thy habitacions O Israel: Euen as the brode valleys, as the gardens by the waters syde, as y tentes which the LORDE hath plā ted, & as the Cedar trees vpon y water. The water shal flowe out of his botel, and his sede shal be a greate water. His kyng shal be hyer then Agag, & his kyngdome shal be exalted. God hath broughte hi out of Egipte, his strength is as of an unicorn. He shal eate vp the heithen his enemies, and grynde their bones to poulder, and shute thozow them with his arowes. * He hath layed him downe as a Lyon and as a Lyoness. Who wyll rayse him vp? Blessed be he, y blesseth the: and cursed, that curseth the.

Thē was Balac furious i wrath against Balaam, & smote his hādes together, & sayde vnto him: I haue called the, y thou shuldest curse myne enemies, and beholde, thou hast blessed thē now thre tymes: & now get the hēce to y place. I thoughte y I wolde promote the vnto honoure, but the LORDE hath kepte the backe from that worshipec.

Balaam answered him: Tolde not I thy messaungers (whom thou sendest vnto me) & sayde: * If Balac wolde geue me his house full of syluer and golde, yet coulde I not go beyonde the worde of the LORDE, to do either euell or good after myne awne hert: but what y LORDE speaketh, that must I speake also. And now beholde, for so moch as I go to my people, come therfore, I wyll shewe the what this people shal do vnto y people after this tyme.

And he toke vp his parable, and sayde: Thus sayeth Balaam the sonne of Beor: Thus sayeth y man, whose eyes are opened: Thus sayeth he which heareth the wordes of God, & y hath the knowlege of y hyst, enē he y sawe y visiō of y Allmightie, & fell downe, & his eyes were opened: I shal se him, but not now: I shal beholde him, but not nie at hāde. There shal a starre come out of Jacob, & a cepter shal come vp out of Israel, * and shal smyte y rulers of the Moabites, and ouercome all the children of Seth.

* Edom shal be his possession, and Seir shal be his enemies possessiō, but Israel shal do manfully. Out of Jacob shal come he y hath dominion, and shal destroye the remnant of the cities.

And whā he sawe y Amalechites, he toke vp his parable, & sayde: Amalec the first amōge the heithē, * but at y last thou shalt perish vtterly. And whan he sawe the Kenites, he toke vp his parable, & sayde: Strō-

The iij. booke of Moses.

ge is y dwellinge, and on a rocke hast thou put thy nest, neuertheles thou shalt be a burninge vnto Rain, cyll Assur take y prisoner.

And he toke vp his parable agayne, z sayde: Alas, who shal lyue, whā God doth this? And shippes out of Citim shall subdue Assur and Eber. Ze him self also shal perishe vterly. And Balaam gat him vp, and departed, and came againe vnto his place, and Balac wente his waye also.

The XXV. Chapter.

Num. 31. c **U**nto Israel dwelt in Sittim, and the people beganne to commytte whordome with the daughters of the Moabites, which called the people vnto the sacrifice of their goddes. And the people ate and worshipped their goddes, * and Israel submytted him self vnto Baal peor. Then the wrath of the LORDE waxed whore vpon Israel, and he sayde vnto Moses: Take all the rulers of the people, and hange them vp vnto the LORDE agaynst y Sonne, that the terryble wrath of the LORDE maye be turned awaye from Israel. And Moses sayde vnto the iudges of Israel: Euery man slaye his caprayne, that haue submytted them selues vnto Baal peor.

Deut. 31. c **A**nd beholde, one of the childre of Israel wete in against his brethre, z ioyned him self to a Madiamitish womā, in y sighte of Moses z of the whole cōgregacion of y childre of Israel, which weped before the dore of y Tabernacle of wytnesse. Whan Phineas y sonne of Eleasar the sonne of Aaron y prest sawe y, he rose vp out of the congregacion, z toke a swerde in his hande, z wente after the man of Israel in to the whore house, z thrust the thorow, both the man of Israel and the woman, euē thorow the bely of her. Then ceased the plague from the children of Israel, * and there were slayne in the plague foure and twentye thousande.

Eccli. 45. c **A**nd y LORDE spake vnto Moses, z saide: Phineas the some of Eleasar the sonne of Aaron y prest, hath turned my wrath awaie from the childre of Israel thorow his gelousy for my sake amonge them, y I shulde not cōsume the childre of Israel in my gelousy. Wherfore saye: beholde, I gene him my * couenaunt of peace, and he shal haue it, z his seide after him, euē the couenaunt of an cuer lastinge presthode, because he was gelous for his Gods sake, and made an attonement for the children of Israel.

Mal. 2. a The man of Israel that was slayne with the Madiamitish woman, was called Simri the sonne of Salu, a caprayne of the hou-

The xxvi. Chap.

se of the father of the Simeonites. The Madiamitish woman also that was slayne, was called Cosbi, y doughter of Zur, which was a ruler of the people of a kynred amonge the Madiamites.

And the LORDE spake vnto Moses, z sayde: Vexe the Madiamites, z smyte them, for they haue vexed you with their wyles, wherby they haue bigyled you thorow peor, and thorow their sister Cosbi the doughter of a caprayne of y Madiamites, which was slayne in the daye of the plage, for peors sake, and the plage came after.

The XXVI. Chapter.

Exo. 30. b **U**nto whan the giltye bloude was shed, the LORDE sayde vnto Moses z vnto Eleasar y sonne of Aaron y prest: Take the summe of the whole cōgregacion of the childre of Israel from twentye yeare z aboue, after their fathers houses, all y are able to go forth to the warre in Israel. And Moses z Eleasar the prest spake vnto them (in the felde of the Moabites besyde Jordane ouer against Jericho) namely vnto all the that were twentye yeare olde z aboue, as the LORDE cōmaunded Moses. And these are y childre of Israel, that came out of Egipte.

Ruben y first borne sonne of Israel. The childre of Ruben were, Hanoch: of whom cometh y kynred of the Hanochites. Pallu: of whom cometh the kynred of the Palluites. Hesron: of whom cometh the kynred of the Hesronites. Carmi: of whom cometh y kynred of the Carmites. These are the kynreds of the Rubenites. And the nombre of the was, thre z fourtye thousande, seuen hundred z thirtye. But the childre of Pallu were, Eliab. And the children of Eliab were Nemuel, and Dathan and Abiram.

Num. 16. a **T**his is y Dathan z Abira, those famous men in the congregacion, which stode vp agaynst Moses and Aaron in the cōpany of Corah, whan they rose vp agaynst the LORDE, z the earth opened hir mouth, and swallowed the w Corah, whā the cōpany dyed, what tyme as the fyre consumed two hundred z fiftye men, z they became a toke. But the children of Corah dyed not.

1. Par. 4. 6 The childre of Simeon in their kynreds were, Nemuel: of whō cometh the kynred of y Nemuelites. Jamin: of whom cometh y kynred of y Jaminites. Jachin: of whō cometh the kynred of the Jachinites. Sera: of whom cometh y kynred of the Sarabites. Saul: of whom cometh the kynred of the Saulites. These are the kynreds of the Simeonites, two z xx. M. z two hundred.

The iiii. boke of Moses. The xxvi. Chap. Fo. lxxx.

The childre of Gad in their kynreds were Zephon: of whom cometh & kynred of & Zephonites. Haggi: of whom cometh the kynred of & Haggites. Sumi: of whom cometh & kynred of & Sumites. Aseni: of whom cometh & kynred of the Asenites. Eri: of whom cometh the kynred of the Eritites. Arod: of whom cometh the kynred of the Arodites. Ariel: of whom cometh & kynred of & Arielites. These are the children of Gad, in their nombre fourtye thousande and fyue C.

C The children of Juda, Er & Onan, which **Gen. 38 a** both dyed in the lade of Canaan. But & childre of Juda in their kynreds, were, Sela: of whom cometh the kynred of the Selanites. Phares: of whom cometh the kynred of the Pharesites. Serah: of whom cometh & kynred of & Serahites. The childre of Phares, were Heson: of whom cometh the kynred of the Hesonites. Hamul: of whom cometh the kynred of the Hamulites. These are the kynreds of Juda, in their nombre, sixe and seuentye thousande and fyue hundred.

The children of Isachar in their kynreds were, Thola: of whom cometh the kynred of the Tholaites. Phua: of whom cometh & kynred of the Phuaaites. Jasub: of whom cometh the kynred of the Jasubites. Simron: of whom cometh the kynred of & Simronites. These are the kynreds of Isachar, in nombre, foure and thre score thousande, & thre hundred.

The children of Zabulon in their kynreds were, Sered, of whom cometh the kynred of & Seredites. Elon: of whom cometh & kynred of & Elonites. Jabel: of whom cometh the kynred of the Jabelites. These are & kynreds of Zabulon, in their nombre, thre score thousande, and fyue hundred.

D The children of Joseph in their kynreds were, Manasse & Ephraim. The childre of **Nosu. 17. a** Manasse were, Machir: of whom cometh the kynred of the Machirites. And Machir begat Gilead: of whom cometh & kynred of & Gileadites. And these are & childre of Gilead, Hieser: of whom cometh the kynred of & Hieserites. Helech: of whom cometh & kynred of the Helechites. Asriel: of whom cometh the kynred of the Asrielites. Sichem: of whom cometh the kynred of & Sichemites. Simida: of whom cometh & kynred of & Simidites. Zepher: of whom cometh & kynred of & Zepherites. And Zelaphead was & sonne of Zepher, & had no sonnes, but daughters, whose names were: Mahla, Noa, Hagla, Milca and Thyza. These are the kynreds of Manasse, in their nombre, two and

fiftye thousande and seven hundred.

The childre of Ephraim in their kynreds were, Suthelah: of whom cometh & kynred of the Suthelahites. Becher: of whom cometh & kynred of the Becherites. Thahan: of whom cometh the kynred of the Thahanites. The childre of Suthelah were, Eran: of whom cometh & kynred of & Eranites. These are & kynreds of the childre of Ephraim, in their nombre, two and thirtie thousande and fyue hundred. These are the childre of Joseph in their kynreds.

E The childre of Ben Jamin in their kynreds were, Bela: of whom cometh & kynred of the Belaites. Asbel: of whom cometh & kynred of the Asbelites. Ahram: of whom cometh the kynred of the Ahramites. Shupham: of whom cometh the kynred of the Shuphamites. Hupham: of whom cometh the kynred of the Huphamites. And the childre of Bela were, Ard & Naaman: of whom cometh the kynred of the Aroites & Naamanites. These are the children of Ben Jamin in their kynreds, in nombre, fyue & fourtye thousande and sixe hundred.

The childre of Dan in their kynreds were, Suham: of whom cometh the childre of & Suhamites. These are & kynreds of Dan in their generacions, & they were all together in nombre, foure and thre score thousande & foure hundred.

The childre of Asser in their kynreds were, Jemima: of whom cometh the kynred of the Jemmites. Jesui: of whom cometh the kynred of the Jesuites. Bria: of whom cometh the kynred of the Bryites. And & childre of Bria, were Heber: of whom cometh the kynred of the Heberites. Melchiel: of whom cometh the kynred of the Melchielites. And the daughter of Asser was called Sarah. These are the kynreds of the children of Asser, in their nombre, thre and fiftye thousande and foure hundred.

I The childre of Nephthali in their kynreds were, Jahzeiel: of whom cometh the kynred of the Jahzeielites. Guni: of whom cometh & kynred of & Gunites. Jezer: of whom cometh & kynred of the Jezerites. Sillem: of whom cometh & kynred of & Sillemites. These are & kynreds of the childre of Nephthali in their generacions, in their nombre, fyue & fourtye thousande and foure hundred.

This is the summe of the children of Israel: sixe hundred thousande, a thousande **Eccl. 16. b** seven hundred and thirtie.

And & LORDE spake vnto Moses, & sayd: Vnto these shalt thou denyde the lode &

The iiii. booke of Moses.

The xxvii. Chap.

Num. 32. f
Iosu. 11. d
enheritaunce, accordinge to the nombre of þ names. To many shalt thou geue the more enheritaunce, and to few the lesse, vnto euery one shall be geue accordinge to their nombre: yett shall the londe be deuyled by lott. Accordinge to þ names of the trybes of their fathers shal they enheret it: for after the lott shalt thou deuyle their enheritaunce, both betwixte many and fewe.

And this is the summe of the Leuites in their kynreds. Gerson: of whom cometh the kynred of the Gersonites. Kahath: of whō cometh the kynred of the Kahathites. Merari: of whom cometh þ kynred of þ Merarites. These are þ kynreds of Leui, the kynred of þ Libnites, þ kynred of þ Hebronites, þ kynred of the Mahelites, þ kynred of the Musites, the kynred of the Corahites.

Exod. 6. c
Leui. 10. a
Numc. 3. a
Num. 3. f
Kahath begat Amram. And Amrams wife was called Jochebed a daughter of Leui, which was borne him in Egypte: And vnto Amram she bare Aaron & Moses, & Miriam their sister. And vnto Aaron were borne Nadab, Abihu, Eleasar & Ithamar. As for Nadab & Abihu, they dyed, whan they offred straunge fyre before þ LORD. And the summe of thē was thie & twentye thousande, all males frō fyue monethes & aboue. For they were not nombred amonge the childre of Israel, for there was no enheritaunce geuen thē amonge the children of Israel.

This is þ summe of þ childre of Israel, whō Moses & Eleasar the prest nombred in the felde of the Moabites besyde Iordane ouer agaynst Jericho: Amonge whom there was not one of the summe of those children of Israel, whom Moses & Aaron the prest nombred in the wilderness of Sinai. For þ LORD sayde vnto thē, þ they shulde dye in the wilderness. And there was not one of them lefte, saue Caleb the sonne of Iephune and Josua the sonne of Nun.

The XXVII. Chapter.

Nu. 26. d
Nu. 36. a
Iosu. 17. a
Nu. 16. a
And the daughters of Zelaphead þ sonne of Zepher þ sonne of Gilead, the sonne of Machir, the sonne of Manasse, amonge the kynreds of Manasse the sonne of Joseph (whose names were, Mahela, Noa, Hagla, Milca, & Thirza) came & stode before Moses & Eleasar the prest, & before the rulers & the whole congregacion, euen before the dore of þ Tabernacle of witnesse, & sayde: Oure father is deed in the wilderness, & was not in the company of them þ rose vp agaynst þ LORD in the congregacion of Corah: but dyed in his awne synne, and had no sonnes. Wherefore shulde o' fathers name pe

rishethen amonge his kynred, though he haue no sonne? Geue vs a possession also amonge oure fathers brethien.

Moses broughte their cause before þ LORD. And the LORD sayde vnto him: The daughters of Zelaphead haue spokē righte. Thou shalt geue thē a possession to inheret amonge their fathers brethien, & shalt turne their fathers enheritaunce vnto them. And saye vnto the childre of Israel: Whan a mā dyeth & hath no sonne, ye shall turne his enheritaunce vnto his daughter. If he haue no daughter, ye shal geue it vnto his brethie. If he haue no brethien, ye shal geue it vnto his fathers brethien. If he haue no fathers brethie, ye shal geue it vnto his nexte kynnsfolke which belōge vnto him in his kynred, & they maye possesse it. This shalbe an ordynauce and a perpetuall lawe vnto the children of Israel, as the LORD comaunded Moses.

And the LORD sayde vnto Moses: Get the vp in to this mount Abarim, & beholde the lōde, which I shal geue vnto the childre of Israel. And whan thou hast sene it, thou shalt be gathered vnto þ people: as Aaron þ brother was gathered: for ye were disobedient vnto my worde in the wilderness of Zin, in þ strife of the congregacion, whan ye shulde haue sanctified me, thowow the water before them. This is the water of stryfe at Cades in the wilderness of Zin.

And Moses spake vnto the LORD & sayde: O let the LORD God of the spirites of all flesh set a mā ouer the congregacion, which maye go in & out before them, & to leade thē out & in, þ the congregacion of the LORD be not as the shepe without a shepherd.

And the LORD sayde vnto Moses: Take vnto the Josua the sonne of Nun, which is a man in whom is the spirete, and put thine handes vpon him, & set him before Eleasar the prest, and before the whole congregacion, and geue him a charge in their sighte, & beutyfy him with thy bewty, that the whole congregacion of the children of Israel maye be obediēt vnto him. And he shal stonde before Eleasar the prest, which shall aye counsell for him after the maner of the lighte, before the LORD. At the mouth of him shall both he and all the children of Israel with him, and the whole congregacion go in and out.

Moses dyd as the LORD comaunded him, & toke Josua, and set him before Eleasar the prest, and before all the congregacion, and layed his handes vpon him, and

The iij. boke of Moses.

gaue him a charge, as the LORDE sayde vnto Moses.

The XXVIII. Chapter.

AND the LORDE spake vnto Moses, & sayde: Comaunde þe childre of Israel, & saye vnto the: The offerynge of my bred which is my offerynge of the swete sauoure, shal ye kepe in his due season, that ye maie offre vnto me. And saye vnto the: These are the offerynge that ye shal offre vnto the LORDE: Lambes of a yere olde which are without blemish, euery daye two for a daylie burntofferynge: the one lambe in the mornynge, the other at euen. And thereto a tenth deale of an Epha of fyne floure for a meatofferynge, myngled with beate oyle of the fourth parte of an Hin, this is a daylie burntofferynge, which ye offred vpon mount Sinai, for a swete sauoure of a sacrifice vnto the LORDE: And the dryntofferynge of the same, þe fourth parte of an Hin to a lambe, and this shalbe poured in the Sanctuary for a gifte vnto the LORDE. The other lambe shalsthou prepare at eue (like as the meat offerynge in the mornynge) & the dryntofferynge therof, for a sacrifice of a swete sauoure vnto the LORDE.

B On the Sabbath daye, two lambes of a yere olde without blemish, & two tenth deales of fyne floure myngled with oyle, & the dryntofferynge therof. This is the burntofferynge of euery Sabbath, besyde the daylie burntofferynge, wth his dryntofferynge.

And on the first daye of youre monethes ye shal offre a burntofferynge vnto þe LORDE: two yonge bullockes, a ramme, seuen lambes of a yere olde without blemish, and allwaye thre tenth deales of fyne floure for a meatofferynge myngled with oyle vnto euery bullocke: two tenth deales of fyne floure for a meatofferynge myngled with oyle vnto the ramme: and a tenth deale of fyne floure for a meatofferynge myngled with oyle vnto euery lambe. This is the burntofferynge of a swete sauoure, a sacrifice vnto þe LORDE.

C And their dryntofferynge shalbe, half an Hin of wyne vnto euery bullocke, the thirde parte of an Hin to the ramme, & fourth parte of an Hin to euery lambe. This is the burntofferynge of euery moneth in the yere. There shalbe offered an he goate also for a synofferynge vnto the LORDE, to the daylie burntofferynge with his dryntofferynge.

And on the fourtene daye of the first moneth is the Easter vnto the LORDE, and on

Exo. 19. g
1. Par. 17. c
1. Esd. 3. a
Heb. 9. a

Nu. 15. a

Exo. 12. c
Leui. 23. a
Deut. 16

The xxix. Chap. No. lxx.

the systene daye of the same moneth is the feast. Seuen dayes shal unleuended bred be eaten. The first daye shalbe an holy conuocation: To seruile worke shal ye do therein, and ye shal offre a burntofferynge vnto the LORDE: two yonge bullockes, one ramme, seuen lambes of a yere olde without blemish, with their meatofferynge: thre tenth deales of fyne floure myngled with oyle to either bullocke, and two tenth deales to the ramme, and one tenth deale to euery lambe amenge the seuen lambes. And an he goate for a synofferynge, to make an attonement for you. And these shal ye offre in the mornynge, besydes the burntofferynge, which is a daylie burnt offerynge. After this maner shal ye offre & bred euery daye seuen dayes longe for an offerynge of a swete sauoure vnto the LORDE, to the daylie burntofferynge, and dryntofferynge also. And the seuenth daye shal be called an holy conuocation with you: no seruile worke shal ye do therein.

And the daye of the first frutes (whā ye offre the meatofferynge of the moneth vnto þe LORDE in youre weekes) shal be an holy conuocation also: To worke of bondage shal ye do therein. And ye shal offre a burntofferynge for a swete sauoure vnto the LORDE: two yonge bullockes, a ramme, seuen lambes of a yere olde, with their meatofferynge: thre tenth deales of fyne floure myngled with oyle to euery bullocke, two tenth deales to the ramme, and one tenth deale to euery lambe of the seuen lambes. And an he goate to make an attonement for you. This shal ye do, besydes þe daylie burntofferynge with his meat offerynge and his dryntofferynge. Without blemish shal they be all.

The XXIX. Chapter.

AND the first daye of the seuenth moneth shal be with you an holy conuocation. To seruile worke shal ye do therein, for it is the daye of youre trumpet blowing. And ye shal offre a burntofferynge for a swete sauoure vnto the LORDE: a yonge bullocke, a ramme, seuen lambes of a yere olde without blemish. And their meatofferings: thre tenth deales of fyne floure myngled wth oyle to the bullocke, two tenth deales to þe ramme, and one tenth deale vnto euery lambe of þe seuen lambes. An he goate also for a synofferynge, to make an attonement for you, beside þe burntofferynge of þe moneth & his meatofferynge, & besyde þe daylie burntofferynge wth his meatofferynge & with their dryntofferings, accordinge to the maner of the feare for a swete

Leui. 23. b

Leui. 23. b

Leui. 23. d

The iiii. booke of Moses.

The xxx. Chap.

Leu. 15. 8 **B** te said. This is a sacrifice vnto the LORDE. The tenth daye of this seuenth moneth shalbe an holy conuocation wth you also, and ye shal humble youre soules, and do no seruyle worke therin, but offre a burnt offering vnto the LORDE for a swete sauoure: a yonge bullocke, a ramme, seuen lambes of a yeare olde without blemish, wth their meatofferings: this tenth deales of fine floure myngled with oyle to the bullocke, two tenth deales to the ramme, z one tenth deale to euery one of the seuen lambes. And an he goate for a syn offeringe, besyde the syn offeringe of the attonemēt, and 3 daylie burnt offeringe wth his meat offeringe, and wth his drynt offeringe.

Leu. 23. f **C** The fifteenth daye of the seuenth moneth shal be an holy conuocation wth you, no seruyle worke shal ye do therin, and seuen dayes shal ye kepe a feast vnto the LORDE. And ye shal offre the LORDE a burnt offeringe for a sacrifice of a swete sauoure vnto the LORDE: thirtene yonge bullockes, two rāmes, fourtene lābes of a yeare olde without blemish, wth their meatofferings: thie tenth deales of fyne floure myngled with oyle to euery one of the thirtene bullockes, two tenth deales to ether of the two rāmes, z one tenth deale to euery one of the fourtene lambes: z an he goate for a syn offeringe, besyde 3 daylie burnt offeringe with his meat offeringe and his drynt offeringe.

On the seconde daye, twolue yonge bullockes, two rāmes, fourtene lambes of a yeare olde without blemish wth their meatofferings and drynt offerings to the bullockes, to the rāmes and to the lambes in 3 nombre of them acordinge to the maner. And an he goate for a syn offeringe, besyde the daylie burnt offeringe with his meat offeringe, and with his drynt offeringe.

On the thirde daye, eleuen bullockes, two rāmes, fourtene lambes of a yeare olde wth out blemish, with their meatofferings, and drynt offerings to the bullockes, to the rāmes and to the lambes in their nombre acordinge to the maner. And an he goate for a syn offeringe, besyde the daylie burnt offeringe with his meat offeringe and his drynt offeringe.

D On the fourth daye, ten bullockes, two rāmes, fourtene lambes of a yeare olde wth out blemish, with their meatofferings and drynt offerings, to the bullockes, to the rāmes, and to the lambes in their nombre acordinge to the maner. And an he goate for a syn offeringe, besyde the daylie burnt offeringe wth his meat offeringe, z his drynt offeringe.

ge. On the fift daye, nyne bullockes, two rāmes, fourtene lambes of a yeare olde without blemish, with their meatofferings z drynt offerings to the bullockes, to 3 rāmes z to the lambes in their nombre acordinge to the maner. And an he goate for a syn offeringe, besyde 3 daylie burnt offeringe with his meat offeringe and his drynt offeringe.

On the sixte daye, eight bullockes, two rāmes, fourtene lābes of a yeare olde without blemish, with their meatofferings z drynt offerings to the bullockes, to the rāmes, z to the lambes in their nombre acordinge to the maner. And an he goate for a syn offeringe, beside the daylie burnt offeringe with his meat offeringe and his drynt offeringe.

On the seuenth daye, seuen bullockes, two rāmes, fourtene lambes of a yeare olde wth out blemish, with their meatofferings and drynt offerings to the bullockes, to the rāmes, and to the lambes in their nombre acordinge to the maner. And an he goate for a syn offeringe, besyde the daylie burnt offeringe with his meat offeringe and his drynt offeringe.

On the eight daye shal ye gather the people together, No seruyle worke shal ye do therin. And ye shal offre a burnt offeringe for a sacrifice of a swete sauoure vnto 3 LORDE. A bullocke, a ramme, seuen lambes of a yeare olde without blemish, with their meatofferings and drynt offerings to 3 bullocke to the ramme, and to the lambes in their nombre acordinge to the maner. And an he goate for a syn offeringe, besyde the daylie burnt offeringe with his meat offeringe z his drynt offeringe.

These thinges shal ye do vnto 3 LORDE in youre feastes, besyde that ye vowe and geue of a frewyll for burnt offerings, meatofferings, drynt offerings and health offerings. And Moses tolde the childien of Israel all that the LORDE commaunded him.

The XXX. Chapter.

And Moses spake vnto the rulers of the trybes of the childien of Israel, and saide: This is it that the LORDE hath commaunded: If eny man make a vowe vnto the LORDE, or sweare an ooth, so that he binde his soule, he shal not breake his worde, but do all that is proceeded out of his mouth. **Deut. 23.**

If a damsell make a vowe vnto 3 LORDE, and bynde herself, whyle she is in hir fathers house, and vnmaried, and hir vowe or bonde that she maketh ouer hir soule, commeth to hir fathers eares, z he holde his

The iiij. boke of Moses.

peace therto, the all hir vowes & bondes y she hath boude hir self withall ouer hir soule, shal stode in effecte. But yf hir father forbyd her y same daye that he heareth it, the shal no vowe ner bonde that she hath boude hir self withall ouer hir soule, be of vawle. And the LORDE shalbe mercifull vnto her, for so moch as hir father forbade her.

B If she haue an husbāde, & hath a vowe vpon her, or yf she haue letten go out of hir lippes a bōde ouer hir soule, & hir husbāde heare it, & holdeth his peace therat, the same daye that he heareth it, then hir vowe & bonde wherewith she hath boude hir self ouer hir soule, shal stonde in effecte. But yf hir husbāde forbyd her the same daye that he heareth it, the is the vowe lowse y she hath vpo hir, & the bonde also that she hath letten go out of hir lippes ouer hir soule, and the LORDE shalbe gracious vnto her.

The vowe of a wyddowe, & of her y is deuorced, all y she byndeth hir self withall ouer hir soule, shal stonde in effecte vpo her.

C If she vowe in hir husbādes house, or binde hir self w an ooth ouer hir soule, & hir husbāde heare it, & holde his peace therto, and forbyddeth it not, the shal all y same vowe, & all y she hath boude hir self w all ouer hir soule, stode i effecte. But yf hir husbāde disanulle it, y same daye y he heareth it, the is it of no value y is proceeded out of hir lippes, which she hath vowed or boude ouer hir soule: for hir husbāde hath made it lowse, & the LORDE shalbe gracious vnto her. And all vowes & oothes y bynde to humble y soule, maie hir husbāde stablisch or breake, thus: If he holde his peace therto fro one daie to another, then stablischeth he all hir vowes & bondes, y she hath vpon her, because he helde his peace, the same daye y he herde the. But yf he disanulle the after y he hath herde the, then shal he take awaie hir misdede.

These are the statutes y the LORDE commaunded Moses betwene a man & his wife, & betwene the father & his doughter, whyle she is yet a damsell in hir fathers house.

The XXXI. Chapter.

A And the LORDE spake vnto Moses, & sayde: Avenge the childre of Israel of the Madianites, y thou mayest afterwarde be gathered vnto y people. The spake Moses vnto the people, & sayde: Harness some men amonge you to the warre agaynst the Madianites (y they maye avenge y LORDE vpon the Madianites) out of every trybe a thousande, y out of every trybe of Israel ye maye sende some to the battayll. And from

The xxxi. Chap. No. lxxi.

amonge the thousandes of Israel they toke one thousande out of euery tribe, euen twolue thousande prepared vnto the battayll. And Moses sent them with Phineas the sonne of Eleasar the prest in to the battayll, and the holy vessels and y trompettes to blowe in his hande.

And they fought agaynst y Madianites as y LORDE commaunded Moses, & slew all y males, & the kynge of the Madianites slew they also amonge the other that were slaine namely, Eui, Rekem, Zur, Hur and Reba, the fyue kynges of the Madianites. And they **B** slew Balaam the sonne of Beor w the swer 2. Pet. 2.4 de. And y children of Israel toke the women of the Madianites presoners, & their childre: all their catell, all their substaunce, and all their goodes spoiled they, and all their cities of their dwellinges & castels burnt they w fyre. And they toke all y spoyles, & all y they coulde catche men & catell, and brought the vnto Moses & to Eleasar the prest, and to y congregacion of the childre of Israel (namely y presoners, and the catell y were takē, and the good that was spoiled) in to the hoost in the felde of the Moabites, which lyeth besyde Jordane ouer against Jericho.

And Moses and Eleasar the prest and all the captaynes of y congregacion, wete out Gen. 14. 6 of the hoost to mete the. And Moses was angrie at the officers of the hoost, which were captaynes ouer thousandes and hundreds, y came from the battayll, and sayde vnto the: **C** Haue ye saued all y women alyne? Beholde, y haue not they (thorow Balaams busynes) Num. 31. 8 turned away y childre of Israel to synne agaynst the LORDE vpo peor, & their came a plague ouer the whole cōgregacion of y LORDE: Now therfore slaie all the males amonge 1. Cor. 11. 10 y childre, & kyll all y women y haue knowne men & lyen w them. But all the women childre y haue knowne no mē ner lien w them, kepe those alyue for youre selues. And lodge ye without the hoost, all y haue slayne any Nu. 19. 15 man, or touched the slayne, that on the thirde and senenth daie ye maie purifie yō selues and those whom ye haue taken presoners. And all the clothes, and all stuffe that is made of skynnes, and all maner furre, and all vessels of wod shal ye purifie.

And Eleasar the prest sayde vnto y cap **D** taynes of the hoost, y wente out to the battayll: This is the statute of the lawe, which the LORDE commaunded Moses: Golde, siluer, brasse, yron, tynne and leed, and all that suffreth the fyre, shall ye cause to go thorow the fyre, and clense it, that it maye be

The iiij. booke of Moses.

The xxxij. Chap.

purified with 3 sprenglynge water. As for all such as suffreth not the fyre, ye shal cause it to go thorow 3 water, and shal washe y^e clothes vpon the seuenth daye. and the shall ye be cleane. After that shall ye come in to the hooste.

Deu 28. b
and 22. b
Ios. 8. f
1. Mac. 8. c

And the LORDE spake vnto Moses, and sayde: Take the summe of the spoyle of those that are taken, both of women and of catell, thou and Eleasar the prest, and the chiefe fathers of the congregacion, and geue 3 halfe vnto those that toke the warre vpon them, and wente out to the battayll, and 3 other halfe to the congregacion. And of the men of warre that wente out to 3 battayll, thou shalt hene vnto the LORDE one soule of fyue hundrieth, both of the women, oxen, Asses and shepe: Of their halfe parte shalt thou take it, and geue it vnto Eleasar the prest for an heueofferynge vnto the LORDE. But of the children of Israels halfe parte, thou shalt take one heade of fyfye, both of the women, oxen, Asses and shepe, and of all the catell, and shalt geue them vnto the Levites, that wayte vpon the habitacio of the LORDE.

And Moses and Eleasar the prest dyd as the LORDE commaunded Moses. And the spoyle and praye which 3 men of warre had spoyled, was sire hundrieth thousande and fyue and seuentye thousande shepe, two and seuentye thousande oxen, one 7 thre score thousande Asses: and the women 3 had knowne no men ner lyen wth them, were two and thirtie thousande soules.

And the halfe parte which belonged vnto them that wente to the warre, was in nobre thre hundrieth thousande, and seuen and thirtie thousande, and fyue hundrieth shepe: of the which the LORDE had sire hundrieth, 7 fyue and seuentye shepe. Item sire and thirtie thousande oxen: wherof the LORDE had two 7 seuentye. Item thirtie thousande 7 fyue hundrieth Asses: wherof the LORDE had one 7 thre score. Item sixtene thousande soules of women: wherof the LORDE had two 7 thirtie. And Moses gauethis heueofferynge of the LORDE vnto Eleasar the prest, as the LORDE commaunded him.

As for the other halfe which Moses denyded vnto the children of Israel fro 3 men of warre (namely 3 halfe that fell to the congregacion) it was also thre hundrieth thousande, and seuen and thirtie thousande, 7 fyue hundrieth shepe, sire and thirtie thousande oxen, thirtie thousande 7 fyue hundrieth Asses, and sixtene thousande women soules.

And of this halfe of the childre of Israel toke Moses one of every fyfye, both of the catell 7 of the women, and gauethem vnto 3 Levites, that waited vpon the habitacio of the LORDE, as 3 LORDE comaunded Moses.

And the captaynes ouer 3 thousandes of the hoost, namely they that were ouer thousandes and ouer hundredes, came forth vnto Moses, and sayde vnto him: Thy seruantes haue taken 3 summe of 3 men of warre, that were vnder oure hande, and there lacked not one: therfore brynge we a present vnto the LORDE, what euery one hath soude of Jewels of golde, cheynes, bracelettes, rynges, earrings, and taches, that oure soules maye be reconcyled before the LORDE.

And Moses and Eleasar 3 prest toke of them 3 golde of all maner ornamentes. And all the golde of the heueofferynge that they hened vnto the LORDE, was sixtene thousande and seuen hundrieth and fyfye Syckles, of the captaynes ouer thousandes and hundredes. For loke what euery one had spoyled, that was his awne. And Moses wth Eleasar the prest toke the golde of the captaynes ouer thousandes and hundredes, and broughte it in to the Tabernacle of witnesse for a remembraunce of the children of Israel before the LORDE.

The XXXII. Chapter.

The children of Ruben and the children of Gad had an exceedinge great multitude of catell, and sawe the londe of Jaeser and Gilead 3 it was a mete place for catell, and came 7 spake vnto Moses and to Eleasar the prest, and to the captaynes of the congregacion: The londe of Atroth, Dibon, Jaeser, Timra, Hesbo, Eleale, Seban, Nebo, 7 Beon, which the LORDE smote before 3 congregacion of Israel, is a mete londe for catell, and thy seruantes haue many catell. And they sayde morouer: If we haue founde fauoure before the, the geue thy seruantes this londe in possession, and we wyl not go ouer Jordane.

Moses sayde vnto them: Your brethren shall go to the warre, and wyl ye tary here? Wherfore turne ye 3 hertes of the children of Israel, that they shulde not go ouer in to the londe that the LORDE shall geue them? Thus dyd youre fathers also, whan I sent them out from Cades Bernea, to spye out 3 londe. And whan they were come vp to 3 ryuer of Escol, and sawe 3 londe, they turned the hertes of the children of Israel, so 3 they wolde not in to the londe which 3 LORDE wolde haue geuen them.

Num. 13. d

The iiii. boke of Moses.

The xxxiiij. Chap. 30. lxxi.

Nu. 14. d And the LORDE was wroth at the same tyme, & sware, & sayde: These men y are come out of Egipte, from twetye yeare olde & aboue, shall not se the lande which I sware vnto Abrahā, Isaac and Jacob, because they haue not wholly folowed me: saue Caleb y sonne of Iephune y Benisite, & Josua y sonne of Nun: for they haue wholly folowed y LORDE. So the LORDE was wroth w y Israel, & let the wander in the wildernesse four tye yeares, tyll all y generacion y had done euell before the LORDE, was consumed.

C And beholde, ye are rysen up in youre fathers steade, to increase the nombre of synfull men, & to augmente yet the wrath & indignacion of the LORDE agaynst Israel. For yf ye turne you backe from folowinge him, he shal yet leaue them more in the wildernes, & so shal ye destroye all this people.

Then stepte they to him, & sayde: we wyll but buylde shepesholde here for oure shepe & catell, & cities for o children: As for oure selues, we will go ready armed before the children of Israel, tyll we haue broughte them vnto their place: Oure childre shal remayne in the fenced cities, because of y indwellers of the londe. We will not turne home agayne, tyll the children of Israel haue taken eue ry one his inheritauce in possession: for we wyll not inheret with them beyonde Jordane: for o inheritauce shal fall vnto vs vpon this syde Jordane Eastwarde.

D **Iosu. 1. c and 4. c** Moses sayde vnto them: * Yf ye wil do this, that ye wil harnessse youre selues to the warre before the LORDE, then go ouer Jordane before the LORDE, who so euer is harnesssed amonge you, tyll he haue dryuen out his enemies before his face, and vntyll the londe be subdued before the LORDE, then shal ye returne, & be vngiltye before the LORDE, and before Israel, & so shal ye haue this londe in possession before the LORDE. But yf ye will not do so, beholde, ye shal offende agaynst the LORDE, and be sure, that youre synne shal fynde you out. Buylde cities now therfore for youre children, and shepesholde and stalles for youre shepe and catell, and do as ye haue spoken.

E The childre of Gad, & the childre of Ruben sayde vnto Moses: Thy seruantes shal do as my lorde hath comaunded. Oure children, wyues, substance, & all o catell, shal be in y cities of Gilead. But we y seruantes will go all harnesssed for the warre vnto battail before y LORDE, as my lorde hath saide.

The Moses comaunded Eleasar y prest & Josua the sonne of Nun, & the chese sa-

thers of the tribes of the children of Israel, and saide vnto them: Yf the children of Gad & the children of Ruben go ouer Jordane w you, all prepared to fight before the LORDE, & whan the londe is subdited vnto you, the geue them the londe of Gilead in possessio. But yf they go not ouer with you in harness, then shal they inheret w you in y lode of Canaan.

The children of Gad and the children of Ruben answered, & sayde: As y LORDE hath spoken vnto y seruantes, so wyll we do: we wil go harnesssed before the LORDE in to y lade of Canaan, and possesse oure enheritaunce on this syde Jordane.

So Moses gaue vnto y children of Gad and to the children of Ruben, and to the half trybe of Manasse the sonne of Joseph, y kyngdome of Sihon kyng of the Amorites and the kyngdome of Og the kyng of Basan, the londe with the cities therof in all y coastes of y countre rounde aboute. The y children of Gad buylde Dibon, Ataroch, Aroer, Atroth, Sophan, Jaeser, & Jeqabeha, Bethnimra, & Betharan, stronge fenced cities, & shepe foldes. The children of Ruben buylde Hesbō, Eleale, Kiriathaim, Nebo, Baal Meon, & turned y names, & Sibamas & gaue names vnto y cities which they buylde. And y children of Machir the sonne of Manasse wente in to Gilead, & conquered it, and driue out the Amorites y were therein. Then Moses gaue Gilead vnto Machir y sonne of Manasse, & he dwelt therein. Jair y sonne of Manasse wente and conquered the vyllages therof, and called them Hauoth Jair. Nobah wente, and coquered Kenath, with the townes belonginge therto, and called it Nobah, after his awne name.

The XXXIII. Chapter.

These are y iourneys of the childre of Israel, which wete out of y lande of Egipte acordinge to their armies, by Moses & Aarō. And Moses wrote their go ge out as they iourneyed, after y comaundement of y LORDE. And these (namely) are the yourneyes of their outgoinge. They departed fro Raemes vpon y fiftene daye of the first moneth (even the morow after the Easter) thorow an hye hande, so that all the Egiptians sawe, and buried then their firstborne, whom the LORDE had slayne amonge them: for the LORDE executed indgment also vpon their goddes. When they were departed from Raemes, they pitched in Succoth. And fro Succoth they departed, & pitched their tentes in Ethā, which lyeth in y edge of y wildernes. Fro Ethā they departed

101.4.c

Deut. 3. b
101.22. a. d

Exod. 12. f

Exod. 13. d

The iiij. booke of Moses.

Exo. 14. a ted, and abode in the valley of Shiroth (which lyeth towarde Baal Zephon) ⁊ pitched ouer agaynst Migdol. From Shiroth they departed, ⁊ wente in thorow ⁊ middes of the see in to ⁊ wyldernes, and wente thre dayes journey in the wyldernes of Etham, ⁊ pitched in Marah. From Marah they departed, and came vnto Elim, where there were twolue welles of water, and seuentye palme trees, ⁊ and there they pitched. From Elim they departed, and pitched by the reed see. From ⁊ reed see they departed, and pitched in the wyldernes of Sin. From the wyldernes of Sin they departed, and pitched in Daphka. Fro Daphka they departed, and pitched in Alus. From Alus they departed, and pitched in Raphidim, where the people had no water to drynke. From Raphidim they departed and pitched in the wyldernes of Sinai.

Exo. 17. a From Sinai they departed, and pitched at the Lustgraves. Fro the Lustgraves they departed, and pitched in Hazeroth. * From Hazeroth they departed, ⁊ pitched in Rithma. From Rithma they departed, and pitched in Rimon parez. From Rimon parez they departed, and pitched in Libna. From Libna they departed, and pitched in Rissa. Fro Rissa they departed, ⁊ pitched in Rehelatha. Fro Rehelatha they departed, ⁊ pitched in mount Sapher. From mount Sapher they departed, ⁊ pitched in Harada. Fro Harada they departed, pitched in Makeheloth. From Makeheloth they departed, ⁊ pitched in Tahath. From Tahath they departed, and pitched in Tharah. From Tharah they departed, and pitched in Mitka. From Mitka they departed, and pitched in Hasmona. From Hasmona they departed, and pitched in Mosseroth.

Deut. 10. b * From Mosseroth they departed, and pitched in Bne Jaeton. From Bne Jaeton they departed, and pitched in Horgadgad. From Horgadgad they departed, ⁊ pitched in Jathbatha. From Jathbatha they departed, and pitched in Abiona. From Abiona they departed, and pitched in Ezeon gaber. From Ezeon gaber they departed, and pitched in ⁊ wyldernes of Zin, which is Cades.

Nu. 20. a From Cades they departed, and pitched at mount Hoz, on the border of the londe of Edom. Then Aaron the prest wente vp vnto mount Hoz (acordinge to the commaundement of the LORDE) and died there in the fortyeth yeare, after ⁊ the children of Israel departed out of the londe of Egipte, in the first daie of the fiste moneth, whā he was an hundred and thre and twentye yeare ol-

The xxxij. Chap.

de. And Arad the kynge of the Cananites, which dwelt in the south countre of Canaan herde ⁊ the children of Israel came.

And from mount Hoz they departed, and pitched in Zalmona. From Zalmona they departed, and pitched in Phimon. From Phimon they departed, ⁊ and pitched in Oboth. From Oboth they departed, and pitched in Igim by Abarim vpon the border of the londe of ⁊ Moabites. From Igim they departed, and pitched in Dibon Gad. From Dibon Gad they departed, and pitched in Almon Diblathama. Fro Almon Diblathama they departed and pitched in the mountaynes of Abarim ouer agaynst Nebo. From the mountaynes of Abarim they departed, and pitched in ⁊ felde of the Moabites besyde Jordane ouer agaynst Jericho. Fro Beth haiesmoth vnto the playne of Sitim laye they in the felde of the Moabites.

And the LORDE spake vnto Moses in the felde of the Moabites, by Jordane ouer agaynst Jericho, and sayde: Speake to the children of Israel, and saie vnto them: Whā ye are come ouer Jordane in the lande of Canaan, ye shal dryue out all the inhabiteurs before youre face, and plucke downe all their pilers, and all their ymages of metall, and destroye all their ⁊ hye places: that ye maye so take the londe in possession and dwell therein. For I haue geue you the londe to enioye it.

And the londe shall ye deuynge out by lott amonge youre kynreds. Vnto those that are many, shall ye deuynge the more: And vnto them that are fewe, shall ye deuynge the lesse. Euen as the lott falleth there vnto euery one, so shal he haue it, acordinge to the trybes of their fathers.

But ys ye wyll not dryue out the inhabiteurs of ⁊ lande before ys face, then they whō ye suffre to remayne, shall become thornes in youre eyes, and bartes in youre sydes, ⁊ shall vex you in the londe where ye dwell. Then wil it come to passe, that I shal do vnto you euen as I thought to do vnto them.

The XXXIII. Chapter.

And the LORDE spake vnto Moses, and sayde: Commaunde the childre of Israel, and saie vnto them: Whā ye come into the londe of Canaan, the londe ⁊ falleth to youre inheritaunce, shall haue his borders in the londe of Canaan. The South quarter shall begynne at the wyldernes of Zin by Edom, so that youre South quarter be from the edge of the Salt see, which lyeth towarde the South: and that ⁊ same quarter set a compasse from the South vp to A-

Num. 21. b

Num. 25. f

Deut. 7. a
Iosu. 16. b

* Hill cha
pels, or a
tars bui
ded vpon
hilles.

6
Iudi. 1. c. f.

crabim, & go thowow Zimma: & that his outgoynge be from the South vnto Cades Barnea, & reache vnto Hazor Adar, and go thowow Azmona, and stretch out from Azmona vnto the ryuer of Egipte, and that the ende therof be at the greate see.

But the West quarter shal be this: name lythe greate see, let y be youre border toward the West.

B The North quarter shalbe this: Ye shall compassse from the greate see vnto mount Hoz. And fro mount Hoz ye shall compassse tyll a man come vnto Hemath, that the outgoynge therof be the coast of Zedada, and that the border of the same go out vnto Siphion, and that the goynge out of it be at Hazor Enan. Let this be youre North quarter.

And youre East quarter shall ye compassse from Hazor Enan vnto Sephan, & let the coaste go downe from Sephan and Ribla on the East syde of Ain. The let it go downe, & reache vnto the syde of the see of Chinnereth Eastwarde, and comedowne by Jordane, so y the goynge out of it be the Salt see. Let this be youre londe with the borders therof rounde aboute.

C And Moses commaunded the children of Israel, and sayde: This is youre londe that ye shal deuide out amonge you by lott, which the LORDE hath commaunded to geue vnto the nyne trybes, and to the halfe trybe. * For the trybe of the children of Ruben after their fathers house, and the trybe of the children of Gad accordinge to their fathers house, and the half trybe of Manasse haue receaued their porcion. Thus the two trybes and the halfe trybe haue their enheritaunce already, on this syde Jordane, ouer agaynst Jericho, Eastwarde.

Num. 33. f

Deut. 3. e
Ios. 14. a

And the LORDE spake vnto Moses, and sayde: These are y names of the men, which shal deuide the londe amonge you. Eleasar the priest, and Josua the sonne of Nun. And the capayne of euery trybe shal ye take, to deuide the londe.

D And these are the names of the men: Caleb the sonne of Jephune of the trybe of Iuda. Semuel the sonne of Ammihud of the trybe of Simeon. Elidad y sonne of Cision of the trybe of Ben Jamin. Buki the sonne of Jagli of the trybe of the childre of Dan. Samuel the sonne of Ephod, of the trybe of the children of Manasse amonge the children of Joseph. Remuel the sonne of Siphchan, of the trybe of the children of Ephraim. Elizaphan the sonne of Parnach, of the

trybe of the childre of Zabulon. Palchiel the sonne of Asan, of the trybe of the childre of Issachar. Abihud the sonne of Selomi, of y trybe of the children of Asser. Pedahel the sonne of Ammihud, of the trybe of the children of Nephthali. These are they whom y LORDE commaunded, that they shulde deuide the inheritaunce vnto the children of Israel in the londe of Canaan.

The XXXV. Chapter.

A And the LORDE spake vnto Moses in the felde of the Moabites by Jordane ouer agaynst Jericho, & sayde: Commaunde the childre of Israel, that they geue vnto y Leuites of the inheritaunce of their possession, cities to dwell in. The suburbs also aboute the cities shal ye geue vnto the Leuites, that they maye dwell in the cities, and in the suburbs to haue their catell, and substance, and all their beestes.

Ios. 21. a

The suburbs which ye geue vnto y Leuites, shal reache fro the wall of y cite outward, a M. cubites rounde aboute. Thus ye shal measure without the cite on y East syde, two thousande cubites: & on y South syde, two thousande cubites: & on y West syde, two thousande cubites: & on y North syde, two thousande cubites, so y the cite be in the myddes. This shal be their suburbs.

* And amonge the cities which ye shal geue vnto the Leuites, ye shall geue the sixe fre cities, that he which comitteth a slaughter, maie flye thither. Besydes the same ye shal geue the yet two & fourtie cities: so y all y cities which ye geue vnto y Leuites, be eight & fourtye w their suburbs. And of y same ye shal geue the more, from the y haue moche in possession amonge the children of Israel: & the lesse from them, that haue litle in possession. Euery one (accordinge to his enheritaunce that is deuided vnto him) shal geue of his cities vnto the Leuites.

Ios. 20. a

And the LORDE talked w Moses & saide: Speake to the childre of Israel, & saye vnto the: When ye come ouer Jordane in to y londe of Canaan, ye shall chose out cities to be fre cities, y who so comytteth slaughter vnawarres, maye flye thither. And soch fre cities shalbe amonge you because of the auenger of bloude, that he which hath commytted slaughter, dye not, tyll he stonde in iudgment before the congregacion. And of these cities which ye shal geue, there shalbe sixe fre cities. Thre shal ye geue on this side Jordane, and thre in the londe of Canaan.

Exo. 21. b
Deut. 19. a

These are the sixe fre cities, both for y childre of Israel & for the straungers, & for soch

The iij. boke of Moses.

The xxxvi. Chap.

as dwell amonge you, & who so ever hath slaine any soule vna warres, maye flye thither.

Exo. 21. b

He & smyteth any man wth an yron weap^o, & he dye, the same is a murthurer, & shal dye the death. If he cast at him wth a stone (wher with enymian maye be slayne) & he dye ther of, then is he a murthurer, and shal dye the death. If he smyte him wth an hand weapen of wodd (wher with any man maie be slayne) that he dye, then is he a murthurer, and shal dye the death. The auenger of bloude shal bringe & murthurer to death. Whan he synneth him, he shal slaye him. If he thrust at him of hate, or cast ought at him with laienge of wayte, or smyte him of envye wth his hande, that he dye, then shal he that hath slayne him, dye the death: for he is a murthurer. The auenger of bloude shal bringe him to death, as soone as he synneth him.

D But yf he thrust him by chaunce, & not of envye, or hurle ought at him without eny layenge of wayte, or cast at him with a stone (wher of a man maye dye, & sawe it not) & he dye, & is not his enemye, nether thought him eny euell, the shal the cōgregacion iudge betwene him & hath cōmycted & slaughter, and the auenger of bloude, in such cases. And the cōgregacion shal deliuer the deed slayer from the hande of y^e auenger of bloude, & shal let him come agayne to the fre cite, whither he was fled: & there shal he abyde vnto y^e death of the hye priest, which was anoynted with y^e holly oyle. But yf the deed slayer go out of the borders of his fre cite, that he was fled vnto, and the auenger of bloude fynde him without y^e borders of his fre cite, and kyll him, he shal not be gyltye of bloude. For he shulde haue bydden in his fre cite vntyll y^e death of the hye priest, & after y^e hye prestes death to come agayne vnto the londe of his enheritaunce. This shal be a statute of the lawe vnto you amonge youre posterities in all youre dwellinges.

E The deed slayer shal be slayne at y^e mouth of witnesses. * One witness shal not answe re ouer a soule to death. And ye shal receaue none attonement ouer the soule of the deed slayer (for he is gyltye of death) but he shal dye the death. And ye shal receaue none attonement of him, which is fled to the fre cite, & he shulde come agayne to dwell in the londe, tyll the hye priest dye. And defyle not ye y^e londe wherin ye dwell. For who so is gyltye of bloude, defyleth the londe: and the londe can not be reconcyled from the bloude that is shed therein, but onely thorow the bloude of him that shed it. Defyle not ye the londe

that ye dwell in, wherin I dwell also. For I am the LORDE, which dwell amonge y^e children of Israel.

The XXXVI. Chapter.

Ald & these fathers of the kynred of Israel the childre of Gilead & sonne of Machir (which was the sonne of Manasse of the kynred of the children of Joseph) came forth, and spake before Moses, and before the captaynes amonge the these fathers of the children of Israel, and saide: Syr, the LORDE hath commannded, that ye shulde geue the londe by lott vnto the childre of Israel to inheret. And thou my lord hast commannded thorow the LORDE, that the enheritaunce of y^e brother Zelaphead shulde be geue vnto his daughters. Now yf eny men out of the trybes of Israel take them to wyues, then shal oure fathers enheritaunce be lesse: and as moch as they haue, shal come to y^e enheritaunce of the trybe that they come vnto. Thus shal the lott of oure enheritaunce be mynished. So whan the yeare of Jubilec commeth vnto the childre of Israel, then shal their enheritaunce come to y^e enheritaunce of the trybe, where they are. Thus shal oure fathers enheritaunce be mynished, as moch as they haue.

Moses charged the childre of Israel (acordinge to the commanndement of the LORDE) and sayde: The trybe of the children of Joseph hath sayde righte. This is it that y^e LORDE commaundeth the daughters of Zelaphead, and sayeth: * Let them mary as they like best, onely that they mary in y^e kynred of the trybe of their father, that the enheritaunce of the children of Israel fall not fro one trybe to another. For every one amonge the children of Israel shal cleue to the enheritaunce of the trybe of his father: & every daughter that possesseth eny enheritaunce amonge the trybes of the children of Israel, shal be maryed vnto one of the kynred of the trybe of hir father: & every one amonge the children of Israel maye enioye his fathers enheritaunce, and that the enheritaunce fall not from one trybe to another: but that every one maye cleue to his awne enheritaunce amonge the trybes of the children of Israel.

As the LORDE commaunded Moses, euē so byd y^e daughters of y^e Zelaphead, Mahela, Thirza, Hagla, Milca & Noa & were married vnto their fathers brothers sonnes, of y^e kynred of the children of Manasse the sonne of Joseph. So their enheritaunce remayned in the trybe of the kynred of their father.

Nu. 26. f

Nu. 27. a

Tob. 1. b
and 7. e

Leu. 25. d
Iere. 32. b
Ruth. 4. b

These are the commaundementes & lawes, which J^{h} LORDE commaunded by Moses vnto the childre of Israel, in the felde of the Moabites by Iordane ouer agaynst Jericho.

The ende of the fourth boke of Moses, called Numerus.

The fyfth boke of Moses, called Deuteronomion.

What this boke conteyneth.

- Chap. I.** Moses putteth the childre of Israel in remembraunce of the greate benefites that they haue receaued of God, and rebuketh them for their vnthankfulnesse and mysbeleue.
- Chap. II.** They are commaunded not to fighte agaynst Seir, the Moabites and Ammorites. But Sihon the kynge of the Amorrites is deliuered vnto them.
- Chap. III.** Of the kynge of Basan is slayne, the londe taken in, and destroyed. Ruben, Gad, and the halfe trybe of Manasse haue their enheritaunce on this syde Iordane. Josua is ordeyned in Moses steade.
- Chap. IIII.** After he hath rehearsed vnto them the benefites of God, he exorteth them to kepe his commaundementes, that they forget them not. Fredome for soch as committe slaughter vnawarres.
- Chap. V.** He rehearseth the commaundementes of God vnto them agayne, & exorteth them earnestly to kepe them.
- Chap. VI.** He telleth them of the statutes & ordinaunces of God, exortinge them to kepe them, and to teache their children the same.
- Chap. VII.** They are commaunded (whan they come in the lode of Canaan) to make no friendship neer to kepe company with the people therof, but utterly to rote them out, and not to be afrayed of them.
- Chap. VIII.** He exorteth them, not to forget the commaundementes of God, but to remembre what singuler kindnes God hath shewed them, & from what troubles he hath deliuered them. And geueth the londe that they are to go vnto, a good reporte.
- Chap. IX.** He warneth them that they ascribe not the goodnes that God hath done for them, to their awne power: for yf he had serued them after their awne deseruinge, he had destroyed them euerydome.
- Chap. X.** He procéadeth forth in tellinge them their wickednes, & how they departed from Be.
- Chap. XI.** Consyderinge the multitude (roth. of the benefites of God that they had receaued and the pleasaunt londe that they were to receaue, he exorteth them agayne to kepe Gods commaundementes.
- Chap. XII.** He describeth vnto them againe the statutes & ordinaunces of the LORDE.
- Chap. XIII.** How men shal knowe false prophetes and how they ought to be punished.

- Chap. XIII.** For so moch as they are a cleane people of God, they are commaunded to avoyde the customes of the heythen, as in shauynge their heades, in eatinge certayne meates, &c.
- Chap. XV.** Of the seuenth yeare (wherof thou readest also in the XXV. chapter of the thirde boke of Moses) & how the poore folkes and bonde men ought to be intreated.
- Chap. XVI.** The feaste of Easter, Whytson-daye, and of tabernacles.
- Chap. XVII.** Certayne statutes. The office of kynges and iudges.
- Chap. XVIII.** The porcion of the Leuites. Of the prophete that is promised vnto the people, and how the false prophetes maye be knowne.
- Chap. XIX.** Of the fre cities for the deed slayers. How many witnesses are to be accepted in a matter, and how the false ought to be punished.
- Chap. XX.** A godly ordinaunce concernynge warre and strykinge of battayll.
- Chap. XXI.** What ought to be done with one that is founde slaine in the felde, and with a woman which is taken prisoner. Children that wil not obeye father and mother, are to be stoned to death. The deed bodies maye not hange styll vpon the tre.
- Chap. XXII.** Of loue towarde a mans neyghboure, with dyuerse other commaundementes. How a man shal orde him self with his wife, whom he founde no mayden.
- Chap. XXIII.** What they are, that maye not come in to the congregacion of the LORDE, and other commaundementes.
- Chap. XXIIII.** Of deuorcement, of the fredome of him that is new married, with other commaundementes concernynge loue towarde a mans neyghboure.
- Chap. XXV.** How the iudge ought to punyshe, & how one brother shulde rayse vp sede to another. Of true weightes and measures, and destructione of Amalek.
- Chap. XXVI.** Of the first frutes and tythes, how they are to be broughte with prayse and thankes yunge vnto God.
- Chap. XXVII.** Of the stones to be set vp beyonde Iordane, and the commaundementes of God to be wyrtten thereon. Of the blessinge and cursinge vpon the two mountaynes.
- Chap. XXVIII.** Swete and gracious promyses for all soch as loue the commaundementes of God to do them. Agayne, Maruelous fore and fearful plagues, threatened vnto all the that regarde not Gods worde.
- Chap. XXIX.** The couenaunt is renewed in the londe of Moab. Moses putteth them in mynde of the louynge benefites of God, that they maie bestedfast in the LORDE.
- Chap. XXX.** Of the merciful kyndnesse of God, yf men wil herken vnto his voyce, and conuert fro their awne euell wayes. Of his forepunishment, yf they wil not obeye.
- Chap. XXXI.** Josua is geue vnto the people, to be their capayne in Moses steade. A prophete that they wyl forsake the waye of God, & be punished therfore.
- Chap. XXXII.** The songe of Moses, which goeth vp to the mount, & seyth the londe of promesse, but commeth not in to it.
- Chap. XXXIII.** A swete blessinge, wherewith Moses blesseth the people before his death.
- Chap. XXXIIII.** Moses goeth vp to the mount, where he dyeth. The children of Israel make lamentacion for him.

The v. booke of Moses.

The first Chap.

The first Chapter.

21



These are the wordes that Moses spake vnto all Israel on the other syde Jordane in the wilderness, in the playne felde toward the reed see, betwene Paran, Thophel, Laban, Hazeroth, and Disahab, eleven daies iourney from Horeb, by the waye of mount Seir vnto Cades Bernea. And it fortuned the first daye of the eleuenth moneth in the fortieth yeare, that Moses spake vnto the children of Israel according vnto all as the LORD commaunded him, after he had smitten Sihon the kynge of the Amorites which dwelt at Hesbon: and Og the kynge of Basan, that dwelt at Astaroth, and at Edrei.

Numb. 31. d



On the other syde Jordane in the lande of the Moabites, beganne Moses to declare this lawe, and sayde: The LORD our God spake vnto vs vpon mount Horeb, and sayde: Ye haue bene longe ynough vpon this mountayne, turne you, and departe hence, that ye maye come to the mountaynes of the Amorites, and to all their neighbours in the felde, vpon mountaynes, and in the valleys toward the South and toward the see syde, of the lande of Canaan: and to mount Libanus, euen vnto the greate water Euphrates. Beholde, I haue deliuered you the lande, go in, and take it in possession, which the LORD swaie vnto your fathers, Abraham, Isaac and Jacob, that he wolde geue it vnto thee, and their sede after them.

Gene. 15. d and 17. b

Exod. 13. c

Then saide I vnto you at the same tyme: I am not able to beare you my self alone, for the LORD your God hath increased you, so that this daye ye are as the starres of heauen in multitude. (The LORD God of your fathers make you yet many thesande tymes moe, and blesse you, as he hath promysed you.) How can I alone beare soche a burden

ye, and charge, and stryfe amonge you: prouyde heremen of wysdome and vnderstandinge, such as are knowne amonge youre trybes, the wil I set to be heades vnto you.

Then answered ye me, and sayde: It is a good thinge, that thou sayest thou wilt do. Thentoke I the heades of youre trybes, wise and famous men, and set them ouer you to be heades, ouer thousandes, ouer hundredes, ouer fiftie and ouer ten: and officers amonge your trybes.

And I charged your iudges at the same tyme, and sayde: Heare youre bretheren, and iudge righteously betwene euery man and his brother, and the stranger. Ye shall knowe no personne in iudgment, but shall heare the small as well as the greate, and be afrayed of no man: for the iudgment is Gods. But if eny cause be to harde for you, let it be brought vnto me, and I maye heare it. Thus commaunded I you at the same tyme, all that ye shulde doo.

1oh. 7. k

C

Deu. 17. b
Exo. 18. d

Then departed we from Horeb, and walked thorow the whole wilderness (which is greate and terryble as ye haue sene) by the waye to the mountaynes of the Amorites, as the LORD our God commaunded vs, and came vnto Cades Bernea. Then sayde I vnto you: Ye are come to the mountaynes of the Amorites, which the LORD our God shal geue vs. Beholde, there the lande before thee, which the LORD thy God hath geue vnto thee: Go vp, and conquire it, as the LORD God of thy fathers hath sayde vnto thee: feare not, and be not discouraged.

Deu. 10. a

Then came ye all vnto me, and sayde: Let vs sende men before vs, to spye vs out the lande, and to bringe vs worde agayne, by what waye we shal go vp, and to what cities we shal come. That pleased me well, and I toke twelue men from amonge you, of euery trybe one. Which whan they were departed, and wente vp to hye countre, and came to the ryuer Escol, they spied it out, and toke of the frute of the lande with the, and broughte it downe vnto vs, and broughte vs worde agayne, and sayde: It is a good lande, that the LORD our God hath geuen vs.

D

Nu. 13. d

Nu. 13. d

But ye wolde not go vp, and were disobedient vnto the meuth of the LORD your God, and murmured in youre tentes, and sayde: Because the LORD hateth vs, therefore hath he broughte vs out of the lande of Egypte, to deliuer vs into the handes of the Amorites, to destroye vs. Whether shal we go vp? Our bretheren haue discouraged

The v. booke of Moscs.

The ii. Chap. Fo. lxxv.

Nu. 13. d oure hertes, & saide: The people is greater & of hyer stature the we, & cities are greete, & walled euen vp to heauen. Moreover we haue sene there the children of Enakim.

E But I sayde vnto you: Feare not, and be not afrayed of them: for the LORDE youre God goeth before you, and shall fighte for you, like as he dealte with you in Egipte before youre eyes, and in the wyldernes: where thou sawest, that the LORDE thy God bare the (euen as a man beareth his sonne) thorow out all the waye that ye haue walked, tyll ye came to this place. And yet for all this ye haue not beleued on the LORDE youre God, which wente before you, to searche you out a place, where ye shulde pitch youre tentes: by night in the fyre (to shewe you the waye, wherein ye shulde go) & on the daye tyme in the cloude.

Necm. 9. c
Exod. 13. d

Psal. 94. b
Nu. 14. c
and 26. g

Iosu. 14. b

Whan the LORDE herde & voyce of y^e wordes, he was wroth, and swore, and saide: There shall none of this euell generacion see that good londe, which I swaie to geue vnto youre fathers, excepte Caleb the sonne of Iephune, he shal see it. And vnto him wyl I geue the londe that he hath troddē vpon, & to his children, because he hath perfectly followed the LORDE.

Nu. 20. b
87. c. 34. a

Nu. 14. d

S The LORDE was angrie wth me also for youre sakes, and sayde: Thou also shalt not go in thither. But Josua & sonne of Nun, which stonderth before the, he shal go in thither: Courage him, for he shal deuyde the inheritaunce out vnto Jsrael. And youre children, of wh^o ye sayde they shulde be a praye, and youre sonnes which this daie vnderstonde nether good ner bad, they shal go in thither, vnto them wil I geue it, and they shall enioye it. But as for you, turne you, and take youre iourney to the wyldernes, euen the waye to the reed see.

Nu. 14. f

Then answered ye, & sayde vnto me: We haue synned agaynst & LORDE, we wil go vp, and fighte, accordinge to all that the LORDE hath commaunded vs. Now whan ye had prepared y^e selues, euery one in his harnessse, & were at the poynte to go vp to the mountaynes, & LORDE sayde vnto me: Speake vnto them, & they go not vp, & that they fighte not (for I am not amonge you) that ye be not smytten before youre enemies. Whan I tolde you this, ye wolde not heare, & were disobedient vnto the worde of the LORDE, and were presumptuous, and wente vp to & mountaynes. Then the Amorites that dwelt vpon the mountaynes, came out agaynst you, and chaced you, as Bees do, and smote you

at Seir, euen vnto Homa. Now whan ye came againe, and wepte before the LORDE, he wolde not heare youre voyce, and enclyned not his eares vnto you. * So ye abode in Cades a longe season. **Nu. 20. a**

The II. Chapter.

Then turned we vs, and toke oure iourney to the wildernes, euen the waye to the reed see (as the LORDE sayde vnto me) and compassed mount Seir a longe season. And & LORDE saide vnto me: Ye haue compassed this mountayne now longe ynough, turne you Northwarde, and commaunde the people, and saye: Ye shal go thorow & coastes of youre brethren the children of Esau, which dwell at Seir: & they shal be afrayed of you. But take diligence hede to youre selues, that ye prouoke them not: for I wyl not geue you one fore briedth of their londe. * For mount Seir haue I geuen to the children of Esau to possesse. Ye shal bye meate of them for moneye, that ye maye eate. And water shal ye bye of them for moneye, that ye maye drynke. For the LORDE thy God hath blessed the in all the workes of thy hondes. He hath considered thy iourneyes thorow this greete wyldernes: and this fortye yeares hath the LORDE thy God bene with the, so that thou hast wanted nothinge. **Nu. 21. a**

Now whan we were departed from & brethren the children of Esau, that dwelt vpon mount Seir, by the waye of the felde from Elath & Eleon gaber, we turned vs, & wente by the waye of the wyldernes of & Moabites. Then sayde the LORDE vnto me: * Thou shalt not vere the Moabites, ner prouoke the vnto battayll, for I wil not geue the of their londe to possesse. For Ar haue I geuen vnto the children of Lot in possession. * The Emims dwelt there before tyme, which were a greete stronge people, & hye of stature, as the Enakims: and were taken for giauntes, like as & Enakims. And & Moabites called them Emims. * The Horites also dwelt in Seir afore tyme, & & children of Esau droue them out, and destroyed them before them, & dwelt in their steade: like as Jsrael dyd in & lode of his possession, that the LORDE gaue them. **Judic. 3. d**

Get you vp now, & go ouer the ryuer Sared. And we wente ouer. The tyme that we were goinge fro Cades Barnea, tyll we came ouer the ryuer Sared, was eight & thirtye yeares: tyll all the men of warre were waysted out of the hoost, * as the LORDE swaie vnto them. The hande of the LORDE also was agaynst them, to destroye the out. **Gen. 14. a**
Gen. 15. d
Nu. 14. c
and 26. g

The v. booke of Moses.

of the hoost, tyll they were consumed.

And whan all the men of warre were consumed, so þ they were deed amonge the people, the **LORDE** spake vnto me, and sayde: This daie shalt thou go thorow the coast of þ Moabites by Ar, & shalt come nye vnto þ children of Ammon, & whom thou shalt not vere ner prouoke. For I wyll not geue the of the lode of the childre of Ammon to possesse, for I haue geue it vnto the childre of Lot in possession. It was take for a lode of giantes also, & giantes dwelt therin afore tyme. And þ Ammonites callethē Samsumims, which was a people that was greates, many, and of hys stature, as the Enakims.

D And these þ **LORDE** destroyed before the, and let them possesse the same, so that they dwelt in their steade. & Like as he dyd with the childre of Esau, which dwell vpo mount Seir, whan he destroyed the Horites before them: and let them possesse the same, so that they haue dwelt in their steade vnto this daye. And the Caphthorims came out of Caphthar, and destroyed þ Anims (þ dwell at Hazerim euen vnto Gaza) & there dwelt they in their steade.

Get you vp now, and departe, and go ouer the ryuer Arnon. Beholde, I haue geue Sihon þ kynge of the Amorites at Hesbon in to thy hande: go to and conquere, and prouoke him vnto battayll. This daye wyll I begynne, so that all naciōs vnder all the heauen, shal feare & drede þ: In so moch þ whā they heare of the, they shal tremble and quake for thy commynge.

E Then sent I messengers from þ wylder nesse of the East vnto Sihon the kynge at Hesbon & w peaceble wordes, and caused to saye vnto him: I wil go but thorow þ lode, I wil go a longe by the hys waye, I wil ne ther turne to the righte hāde ner to þ lefte. Thou shalt sell me meate for money, that I maye eate: & water shalt thou sell me for money, that I maye drinke. Onely let me go thorow by fote, as the children of Esau (which dwell at Seir) dyd vnto me: and the Moabites that dwell at Ar: vntyll I be come ouer Jordane, in to the londe which the **LORDE** oure God shal geue vnto vs.

But Sihon the kynge at Hesbon wolde not let vs go by him: for the **LORDE** þ God hardened his mynde, & made his hert tough that he mighte deliuer him in to thy hādes, as it is come to passe this daye.

And þ **LORDE** sayde vnto me: Beholde, I haue begonne to deliuer Sihon with his londe before the: go to and cōquere, and pos

The iij. Chap.

sesse his lode. And Sihon came out w all his people to fight agaynst vs at Jahza. But the **LORDE** oure God deliuered him in to oure handes, so that we smote him with his children and all his people.

Then toke we all his cities at the samety me, and destroyed vterly all the cities, men, women, and children, and let none remayne: saue the catell, which we caught to oure selues, & the spoyle of the cities that we wanne from Aroer, which lyeth vpon the ryuer syde of Arnon, and from the cite on the ryuer vnto Gilead. There was no cite that coulde defende it selfe from vs: the **LORDE** oure God deliuered vs all before vs. & But vnto the londe of the children of Ammon thou camest not, ner to all that was on the ryuer Jabok, ner to þ cities vpo þ mountaynes, ner vnto what so euer the **LORDE** oure God forbad vs.

The III. Chapter.

Ald we turned vs, & wente vp þ waie vnto Basan. And Og þ kynge of Basan, came out w all his people to fight agaynst vs at Edrei. But the **LORDE** sayde vnto me: Be not afrayed of him, for I haue deliuered him & all his people w his londe in to thy hande: & thou shalt do w him, as thou dyddest w Sihon kynge of þ Amorites, which dwell at Hesbon. Thus þ **LORDE** oure God deliuered Og þ kynge of Basan in to oure handes also with all his people: so that we smote him, tyll there was nothinge left euer vnto him.

Then wanne we at the same tyme all his cities, & there was not one cite that we toke not from him, euen thre score cities, the who le region of Argob in the kyngdome of Og at Basan. All these cities were strōge, with hys walles, gates, and barres, besyde many other vnwalled townes.

And we vterly destroyed them, as we dyd with Sihon the kynge at Hesbon. & All the cities destroyed we vterly, and the men, women, and children. But all the catell and spoyle of the cities caughte we for oure selues.

Thus toke we at the same tyme the londe out of the honde of the two kynges of the Amorites beyonde Jordane, from the ryuer of Arnon vnto mount Hermon (which the Sidons call Sirion, but the Amorites call it Senir) all the cities vpon the playne, and all Gilead, and all Basan vnto Salcha and Edrei, the cities of the kyngdome of Og at Basan. For onely Og the kynge of Basan remayned ouer of the giantes, Behol-

Iudic. n. f

Gen. 36. d

Nu. 21. c

Deu. 28. b

Nu. 30. c

Nu. 21. d
Deu. 29. b

Nu. 21. d

Nu. 21. e
Deu. 29. b

Deut. 15

Deu. 28. b

The v. booke of Moses.

he, his yron bed is here at Rabath amonge the children of Ammon, nyne cubites longe, and foure cubites brode, after the cubite of a man.

Nu. 31. f
Deu. 29. b
Iosu. 12. a
This londe conquered we at the same tyme, from Aroer that lyeth on þe ryuer of Arnon. And vnto the Rubenites and Gaddites I gaue halfe mount Gilead with the cities therof: but þe remnaunt of Gilead, & all Basan the kyngdome of Og, gaue I vnto the halfe trybe of Manasse. The whole region of Argob with all Basan was called the giauntes londe.

C Jair the sonne of Manasse toke all the region of Argob vnto the coastes of Gessuri and Maachati, and Basan called he Za-uoth Jair after his awne name, vnto this daye: But vnto Machir I gaue Gilead. And vnto the Rubenites and Gaddites I gaue one parte of Gilead vnto the ryuer of Arnon (at the myddes of the ryuer is þe border) and vnto the ryuer Jabok, which is the border of the children of Ammon: the felde also, and Jordane (which is the coaste) from Cinereth vnto the see in the felde, namely, þe Salt see vnder mount Pisga, Eastwarde.

Nu. 32. d
And I commaunded you at the same tyme, and sayde: The LORDE youre God hath geuen you this londe to take possession of it. Go youre waye forth therfore harnessed before youre brethren the children of Israel, all ye that be mete for the warre. As for youre wyues, and children and catell (for I knowe that ye haue moch catell) let them remayne in youre cities, which I haue geuen you, vntyl the LORDE youre God haue broughte yoʒ brethren to rest also as well as you, that they also maye take possession of the londe, which þe LORDE youre God shal geue the beyonde Jordane: and then shal ye turne agayne to youre awne possession, which I haue geuen you.

Nu. 37. c
And I warned Josua at the same tyme, and sayde: Thine eyes haue sene all that the LORDE youre God hath done vnto these two kynges: enē so shal the LORDE do also vnto all þe kyngdomes whither thou goest. Feare them not, for the LORDE youre God shal fighte for you.

And I besoughte the LORDE at the same tyme, & sayde: O LORDE LORDE, thou hast begonne to sheiue þe seruaunte thy greatnesse and thy mightie hāde. For where is there a God in heauen & earth, that can do after þe workes and after thy power? O let me go & see þe good londe beyonde Jordane, þe goodly hye countre, and Libanus.

The iiii. Chap. No. lxxvi.

But the LORDE was angrie with me for youre sakes, and wolde not heare me, but sayde vnto me: Be content, speake nomore to me of this matter. Get the vp to the toppe of mount Pisga, and lifte vp thine eyes towarde the west, and towarde the north, and towarde the south, and towarde þe east: and beholde it with thine eyes, for thou shalt not go ouer this Jordane. And geue Josua his charge, and corage him, and bolde him, for he shal go ouer Jordane before the people, and shal deuyde vnto them the londe, that thou shalt see. And so we abode in the valley ouer agaynst the house of Peor.

Deu. 1. f
and 4. c

Nu. 37. c

Nu. 34. c
Iosu. 14. a
*** Nu. 35. a**

The IIII Chapter.

Ald now herken Israel vnto the ordinaūces and lawes, which I teach you that ye do them, þe ye maye lyue, and come in, & take possession of the londe, which the LORDE God of yoʒ fathers geneth vnto you. Ye shal put nothinge vnto the worde which I commaunde you, neher do oughte there from, that ye maye kepe the commaundementes of the LORDE youre God, which I commaunde you. Your eyes haue sene what the LORDE hath done w̄ Baal Peor: all them that walked after Baal Peor, hath the LORDE thy God destroyed from amonge you. But yet that cleue vnto the LORDE yoʒ God, are all aliue this daye. Beholde I haue taughte you ordinaūces and lawes, such as the LORDE my God commaunded me, that ye shulde do enē so in the londe, in to þe which ye shal come, to possesse it.

Deut. 12. d
Iosu. 23. b
Pro 30. a

Nu. 37. a
and 31. c
Exo. 32. f

Kepe them now therfore and do them: for that is youre wysdome and vnderstandinge in the sight of all nacions, which whā they haue herde all these ordinaūces, shall saye: O what a wyse and vnderstandinge folke is this? and how excellent a people? For where is there so excellent a nacion, that hath goddes so nye him, as the LORDE oure God is nye vnto vs, as oft as we call vpon him? And where is there so excellent a nacion, that hath so righteous ordinaūces and lawes, as all this lawe which I laye before you this daye.

Psa. 118. b

Psa. 144. c

Take heed to thy selfe now, and kepe well thy soule, that thou forget not the thinges which thine eyes haue sene, and that they departe not out of thy hert all the dayes of thy life. And thou shalt teach them thy children and thy childers children, the daye whā thou stodest before the LORDE thy God by mount Horeb, whan the LORDE sayde vnto me: Gather me the people together,

Deut. 5. d

The v. booke of Moses.

The iiij. Chap.

that I maye make them heare my wordes, which they shal lerne, that they maye feare me all the dayes of their life vpon earth, * z that they also maye teach their children.

And ye came nye, z stode vnder y mount. But the mount burnt euen vnto the myddes of heauen, and there was darknesse, clondes, and myst. And y LORDE spake vnto you out of the myddes of the fyre. The voyce of his wordes ye herde, neuerthelesse ye sawe no ymage, but herde the voyce onely. * And he declared vnto you his couenaunt, which he co-
maunded you to do, namely, the ten verses, and wrote them vpon two tables of stone. And the LORDE commaunded me at the same time, to teach you ordinaunces z lawes that ye might do therafter in the londe, in to the which ye go to possesse it.

C Repe well youre soules therfore, for ye sawe no maner of ymage, in the daye whā the LORDE spake vnto you out of the fyre vpon mount Horeb, * that ye destroye not youre selues, and make you eny ymage, that is like a man, or woman, or beest vpon earth, or feathered foule vnder the heauen, or woime vpon the grounde, or fyfsh in the water vnder y earth: y thou list not vp thine eyes toward heauen, and se the Sonne and the Moone z the starres, and the whole hoost of heauē, and be disceaued, and worsh ppe, and serue them: * which the LORDE y God hath made to serue all naciōs vnder y whole heauē.

But you hath the LORDE taken, and broughte you out of the yron fornace, namely, out of Egypte, that ye shulde be the people of his enheritaunce, as it is come to passe this daye. And the LORDE was angrie with me for youre sakes, so that he sware, y I shulde not go ouer Jordane, ner come in to that good londe, which the LORDE thy God shal geue the to enheritaunce. As for me, * I must dye in this londe, and shal not go ouer Jordane: But ye shal go ouer, and shal haue that good lōde in possession.

D Take hede therfore vnto youre selues, that ye forget not the couenaunt of the LORDE youre God, and that ye make no ymages of eny maner of fashio[n] * as the LORDE thy God hath commaunded. For the LORDE thy God is a consuming fyre and a gelous God.

Yf whan ye haue begotten children, and childers children, and haue dwelt in the londe, ye marre youre selues, * z make you ymages of eny maner of fashio[n], and do euell in the sighte of y LORDE youre God, to prouoke him: * I call heauen and earth to recor-

de ouer you this daie, that ye shal shortly perishe fro the londe, in to y which ye go ouer Jordane to p[ossesse] it. Ye shal not dwell longe therein, but shal utterly be destroyed. And y LORDE shal scatter you amonge y naciōs and ye shal be left a small people amonge y heythens, whither the LORDE shal brynge you. There shal ye serue goddes, which are y workes of mens handes, euen wodd z stone, which nether se ner heare, ner eate ner smell.

But yf thou seke the LORDE y God there thou shalt finde him, yee yf thou seke him w thy whole hert and with all y soule. Whan thou shalt be strately troubled, z whā all the se thinges shal come vpo the in y latter dayes, then shalt thou turne agayne to y LORDE thy God, and be obedient vnto his voice. For y LORDE y God is a mercifull God, he shal not forsake the, ner destroye the: nether shall he forget the couenaunt with thy fathers, * which he sware vnto them.

For afe after the tymes past, which haue bene before the, sens the daie y God created man vpon earth, from one ende of the heauē vnto the other, whether there was euer eny soch greate thinge done, or eny soch like herde, that a people hath herde y voyce of God speake out of the fyre (as thou hast herde) z yet liued. Or whether God assaied to go z take vnto him a people out of y myddes of a naciō, thorow tentacions, thorow tokens, thorow wonders, thorow warre, z thorow a mightie hande, z thorow a stretched out arme, and thorow greate visiōs, accordinge vnto all as the LORDE youre God hath done with you in Egypte before thine eyes.

Thou hast sene it y theu mightest knowe that the LORDE is God, and that there is no other bnt he onely. * Out of heauen made he the to heare his voyce, that he might nurture the: and vpon earth he shewed the his greate feare, z out of y fyre thou herdest his wordes: * because he loued y fathers, z chose their seide after the. And he brought y out w his presence thorow his mightie power out of Egypte, to dryue out (before the) naciōs greater and mightier then thou, and to bringe y in, y he might geue the their lōde to enheritaunce, as it is come to passe this daye.

Therfore shalt thou knowe this daye, z turne it into thine herte, * that the LORDE is God aboue in heauen, and beneth vpon earth, and that there is no mo. Repe his ordinaunces therfore and commaundementes, which I commaunde the this daie, the shal it go well w the and thy children after the, so that thy life shal longe endure in y londe,

Ephē. 6. a

1. Ioh. 4. b
Exo. 20. a

Deut. 5. a

Deut. 17. b
Sap. 13. a
Iob. 31. c

Gen. 1. b
4. Efd. 5. c
Mat. 5. c

Deut. 5. c
and 32. b

Nu. 27. c
Deut. 1. f
and 32. c

Deut. 34. a

Exo. 20. a

Mcab. 12. d

Deut. 8. d
Iere. 16. b

Deut. 30. d
and 31. g

Deut. 28. d

Deut. 10. b
Iere. 29. c

Gen. 12. b

Deut. 5. b
and 32. f.
Exo. 19. b

Ephē. 1. b
Deut. 10. c

1. Reg. 18. d

The v. boke of Moses.

which the LORDE the God geneth the thy life longe.

Exo. 31. b
Nu. 35. b
Deut. 19. a
Then separated Moses thre cities beyon de Jordane, towarde the Sonnerysinge, & he might flye thither, which had slayne his neghbourne vnawarres, & hated him not a fore tyme, & he might flye into one of these cities, & lyue. Bezer in & wilderness in the playne countre amonge the Rubenites, & Ramoth in Gilead amonge & Gaddites, & Golan in Basan amonge the Manassites.

Exo. 31. d
This is the lawe which Moses layed before the children of Israel: these are the testimonies, ordinaunces, & lawes, & Moses spake vnto the children of Israel (after they were departed out of Egypte) beyonde Jordane in the valley ouer agaynst the house of Peor, in & londe of Sion kynge of & Amorites which dwelt at Heshbon, & whom Moses & the childre of Israel smote after they were departed out of Egypte, & conquered his lande, & the londe of Og kynge of Basan, two kynges of the Amorites which were beyon de Jordane towarde the Sonnerysinge fro Aruer (which lyeth vpon & ryuer syde of Arnon) vnto mount Sion, which is Hermon: & all & playne felde beyonde Jordane eastwarde vnto the see in & plaine felde vnder mount Pisga.

The V. Chapter.

Exo. 19. a
And Moses called all Israel, & sayde vnto the: Heare Israel the ordinaunces & lawes which I speake in yo^r eares this daye: lerne them, & kepe the so, that ye dotherafter. & The LORDE oure God made a couenaunt with vs at Horeb: he made not this couenaunt with oure fathers, but with vs, that are herethis daie, and lyue euery one. He talked with vs face to face out of the fyre vpo the mount. I stode at the same tyme betwixte the LORDE and you, that I might shewe you the worde of the LORDE. For ye were afrayed of the fyre, & wente not vp to the mount, and he sayde:

Exo. 20. a
Deut. 4. e
I am the LORDE thy God, which haue brought the out of the londe of Egypte, out of the house of bondage. Thou shalt haue none other goddes in my sighte. Thou shalt make the no grauen ymage of eny maner of liknesse of the thinges & are aboue in heauen, & beneth vpon earth, & in the water vnder the earth. Thou shalt not hono^r them,

Deut. 34. a
Naui. 1. a
ner serue the. For I & LORDE & God am a gelous God; vysitinge the synne of the fathers vpo the children, vnto the thirde and fourth generacion, of the & hate me: & shewe mercye vpon many thousandes & loue me, and kepe my commaundementes.

The v. Chap. Ho. lxxvij.

Thou shalt not take & name of & LORDE & God in vayne: & for & LORDE shal not holde him vngiltie, & takeh his name in vaine.

Leu. 24. b

Kepe & Sabbath daye, that thou sanctifye it, as the LORDE thy God hath commaunded the. Sixe daies shalt thou labour, and do all thy worke, but vpon the seventh daye it is the Sabbath of the LORDE thy God: No maner worke shalt thou do in it, thou, and thy sonne, and thy doughter, and thy seruauant, and thy mayde, and thine oxe, and thine Ass, and all thy catell, and the straunger which is within thy gates, that thy seruauant and thy mayde maye rest as well as thou. For thou shalt remembre, that thou thyself also wast a seruauante in the londe of Egypte, and how that the LORDE thy God brought the out from thence with a mighty hande, and a stretched out arme. Therefore hath the LORDE & God commaunded & to kepe the Sabbath daye.

Ezo. 23. b

Honoure thy father and thy mother, as the LORDE thy God hath commaunded the that thou mayest lyue longe vpo earth, and that it maye go well with the in the londe, which the LORDE thy God shall geue the.

Ezo. 21. b
Mat. 15. a
Eph. 4. a

& Thou shalt not kyll.

Math. 5. c
Rom. 13. b

Thou shalt not breake wedlocke.

Thou shalt not steale.

Thou shalt beare no false witnes agaynst thy neghbourne.

Thou shalt not & lust after & neghbours wyfe.

Rom. 7. b
and 13. b

Thou shalt not lust after thy neghbours house, londe, seruauant, mayde, oxe, Ass, or what so ever he hath.

These are the wordes that the LORDE spake to all youre congregacion, vpon the mount out of the fyre of the cloude and darkness with a greate voyce, and added nothinge therto. & And he wrote them vpon two tables of stone, and delynered the vnto me.

Ezo. 31. d

But whan ye herde the voyce out of the darkness, and sawe the mount burne wth fyre, ye came vnto me all ye rulers amonge youre trybes, and yeure Elders and sayde: Beholde, the LORDE oure God hath shewed vs his glory & his greatnes, and we haue herde his voyce out of & fyre. This daye haue we sene, that God maie talke with a man, and he yet lyue. And now wherfore shulde we dye, that this fyre shulde consume vs? & If we shulde heare the voyce of the LORDE oure God enymore, we shulde dye. For what is all fleshe, that it shulde be able to heare & voyce of the lyvinge God speakynge out of & fyre, as we haue done, and yet lyue? So thou and heare

The v. booke of Moses.

The vi. Chap.

Exo. 19. b all & the LORDE oure God sayeth, and tell us. All & the LORDE sayeth vnto the, that will we heare and do. Whan the LORDE herde the voyce of y^e wordes which ye spake vnto me, he sayde vnto me: I haue herde & voyce of the wordes of this people, which they haue spoken vnto &. It is all good that they haue spoken. But who shal geue them soch an herte, & they maye feare me, & kepe all my commaundementes as longe as they lyue, & it maye go well with them, and with their childre for euer? Go & saye vnto them: Get you in to y^e tentes agayne. But thou shalt stonde here before me, that I maye tell the all the commaundementes, and ordinaunces and lawes which thou shalt teach them & they maye do therafter in the lode, which I shal geue the to possesse. Take hede now therfore that ye do, as the LORDE y^e God hath commaunded you, and turne not asyde nether to & right hande ner to the lef. e: but walke in all & wayes which the LORDE youre God hath commaunded you, that ye maie lyue, and that it maie go well with you, and & ye maye lyue longe in & londe which ye shall haue in possession.

The VI. Chapter.

Deut. 17. c **A** These are the commaundementes, ordinaunces & lawes which & LORDE y^e God hath commaunded, & ye shulde lerne them, & do them, in the londe whither ye go to possesse it, & that thou mayest feare the LORDE y^e God, & kepe all his ordinaunces & commaundementes, which I commaunde the, thou and y^e children, and y^e childers children all & dayes of youre life, that ye maye lyue longe. Thou shalt heare (O Israel) & take hede, & thou do therafter, & it maye go well with &, & that thou mayest multiplie greatly, as & LORDE God of y^e fathers hath promysed the a londe & floweth wth mylke & honny. Heare O Israel, the LORDE oure God is one LORDE onely. And thou shalt loue the LORDE thy God wth all thy hart, with all y^e soule, & with all thy myghte. And these wordes, which I commaunde the this daie, shalt thou take to hert, & shalt whet them vpon y^e children, and shalt talke of them, whā thou syttest in thyne house, & whan thou walkest by the waie: whan thou lyesst downe, & whā thou rysest vp. And thou shalt bynde them for a signe vpon thine hande, and they shall be a token of remembraunce before thine eyes, and thou shalt wyte them vpon the postes of thine house, and vpon thy gates.

Now whan & LORDE y^e God shal bringe the in to & londe wherof he sware vnto y^e

fathers Abraham, Isaac, & Jacob, and shal geue the greate & goodly cities, which thou hast not buylded: and houses full of all goodes, which thou hast not filled: & digged welles which thou hast not digged: and vynyardes and olyue trees, which thou hast not plantid, so & thou eatest and art full: then beware that thou forges not the LORDE, which brought the out of the londe of Egipte, fro the house of bondage: but thou shalt feare the LORDE thy God, and him onely shalt thou serue, and sweare by his name. And ye shall not folowe the other goddes of the nations which are aboute you (for the LORDE thy God is a gelous God in the myddest of the) that the wraith of the LORDE thy God waxe not whore ouer the, and destroye the from the earth.

Ye shall not tempte & LORDE youre God, as ye tempted him at Massa: but kepe the commaundementes of the LORDE y^e God, and his witnesses, & his ordinaunces, which he hath commaunded the, that thou mayest do that which is right & good in & sighte of the LORDE, & thou mayest prospere, and & thou mayest go in & conquere that good londe, which the LORDE sware vnto y^e fathers, that he maye chace out all thine enemies before the, as the LORDE hath sayde.

Now whan thy sonne axeth the to daye or to morow, and sayeth: What meane these witnesses, ordinaunces and lawes, that the LORDE oure God hath commaunded you? Then shalt thou saye vnto thy sonne: We were pharaos bondmen in Egipte, and the LORDE brought vs out of Egipte with a mightie hande, and the LORDE did greate & euell tokens & wonders in Egipte vpo pharaos and all his house before oure eyes, and brought vs from thence, to bringe vs in and to geue vs & londe, that he sware vnto oure fathers. And therfore hath the LORDE commaunded vs to do acordinge vnto all these ordinaunces, that we might feare the LORDE oure God, that we might prospere all the dayes of oure life, as it is cometo passe this daie. And it shall be righteousness vnto vs before the LORDE oure God, yf we kepe and do all these commaundementes, as he hath commaunded vs.

The VII. Chapter.

Deut. 4. b **W**han & LORDE y^e God bringeth the in to & londe where in to thou shalt come to possesse it, & roteth out manacions before the: the Hethites, Girgositos, Amorites, Cananites, Pheresites, Hewites, and Jebusites, seue nations which are grea-

Deut. 10. a
Mar. 4. b
Luc. 4. b
Exo. 32. f
Num. 25. a

Mat. 4. a
Luc. 4. b
Exo. 17. a
Num. 20. a

Deut. 4. b

Mat. 23. d
Mar. 12. c
Luc. 10. c
Deut. 11. c

The v. booke of Moses.

The viij. Chap. No. lxxviij.

Exo. 23. c
and 24. b
Iosu. 23. c
2 Cor. 6. c
1. Eld. 13. a
2. Re. 3. a

ter and mightier then thou: and whan the
LORDE thy God delyuereth the before y,
that thou mayest smyte them, thou shalt vt
terly destroye them, so that thou make no co
uenant with them, nor shewethem fauou
re, and shalt make no mariages with them:
Ye shall not geue youre daughters vnto
their sonnes, ner take their daughters vnto
yours sonnes. For they will make youre son
nes departe from me, to serue straunge ged
des: then shall the wrath of the LORDE
waxe whore vpon you, and destroye you
shortly.

Exo. 14. b
Num. 33. f

But thus shal ye do with them: Ye shal
ouerthrowe their altares, breake downe their
pilars, cut downe their groves, z burne their
ymages with fyre. For thou art an hely peo
ple vnto the LORDE thy God. The hath
the LORDE thy God chosen, that thou shul
dest be his awne peculier people, from amon
ge all nacions that are vpon the earth.

Deu. 14. a
and 26. d
1. Pet. 2. b
Exo. 19. a

B It was not because of the multitude of
you aboue all nacions, that y LORDE had
lust vnto you and chose you. (For ye were the
lest amonge all nacions) but because he lo
ued you, and that he mighte kepe the ooth,
which he sware vnto youre fathers, he
broughte you out with a mightie hade, and
delyuered you fro the house of bondage, out
of the hande of Pharaos kynge of Egypte.

Gen. 22. c

Thou shalt vnderstande now therfore,
that the LORDE thy God is a mightie and
true God, which kepeth couenaut and mer
cy vnto them that loue him, and kepe his co
maundementes, enen thorow out a thousan
de generacions: And rewardeth them that
hate him, before his face, that he maye des
troye them: and wyll not be longe in tarien
ge to rewardethem (before his face) that ha
te him. Kepe now therfore the commaunde
mentes, and ordinaunces and lawes, which
I commaunde the this daye, that thou do
therafter.

Exo. 20. a
and 24. a

C And yf ye shall heare these lawes and ke
pe them, and do thereafter, then shal the LOR
DE thy God also kepe the couenaut and
mercy with the, which he sware vnto thy
fathers: and shal loue the, blesse the, and mul
tiplie the: he shal blesse the frute of y wom
be, and the frute of thy londe, thy come, wy
ne and oyle, the frute of thy kyne, and the
frute of thy shepe, in the londe that he swa
re vnto y fathers to geue the. Blessed shalt
thou be aboue all nacions, there shal no vn
frutesfull personne be in the, ner amonge thy
catell. The LORDE shall put from the all
maner of dysense, and shal brynge vpon the

Exo. 23. c
Leui. 26. a
Deu. 28. a

none of y euell sickenesses of Egypte, which
thou hast sene, but shall put them vpon all
those that hate the.

Exo. 9. d

Thou shalt brynge to naught all the na
cions, which the LORDE thy God shal dely
uer the. Thine eye shall not spare them, and
their goddes shalt thou not serue, for that
shalbe thy decaye. If thou shalt saye in thy
ne hert: These nacions are mo then I, how ca
I dryue them out? Feare them not. Remem
ber what the LORDE thy God did vnto pha
rao and to all the Egipcians, thorow grea
te tentacions (which thou hast sene with thi
ne eyes) thorow tokens and rodders, thorow
a mightie hande and a stretched out arme,
wherwith the LORDE thy God brought the
out. Euen so shall the LORDE thy God do
vnto all y nacions of whō thou art afrayed.

Deu. 20. a
Iosu. 2. a

The LORDE y God also shal sende homet
tes amonge them, vntyll they that remayne
and hyde them selues from the, be destroyed.
Be not thou afrayed of them: for the LOR
DE thy God is in the myddes of the, euen the
mightie and fearfull God. He (euen the LOR
DE thy God) shall rote out the nacions befo
re the by litle and litle. Thou canst not confu
me them at one time, y the bestes of the fel
de increase not vpon the. The LORDE thy
God shall delyuer them before the, and shall
finite them with a greate slaughter, tyll they
be destroyed. And he shal delyuer their kyn
ges in to thine hade, and thou shalt destroie
their names from vnder heauen. There shal
noman make the resistance before the, vn
tyll thou haue destroyed them.

Exo. 23. d
and 33. a
Ios. 24. c

Exo. 23. d

Ios. 10. 11. 12

The ymages of their goddes shalt thou
burne with fyre, z shalt not desyre the syluer
or golde that is on them: or to take it vnto
the, that thou snare not thy self therin: for it
is abhominacion vnto the LORDE y God.
Therfore shalt thou not brynge the abhomi
nacion in to thine house, y thou shouldest be net dam
ned as it is, but shalt vtterly desyre it, and ab
hoire it, for it is damned.

Deut. 10. c

2. Ios. 7. a
2. Ma. 12. f

The VIII. Chapter.

Al the commaundementes which I
commaunde y this daye, shal ye kepe,
so y ye do thereafter, that ye maye ly
ue and multiplie, and come in, and take pos
session of the lande, which y LORDE sware vn
to youre fathers: and thynke vpon all y waie
thorow the which the LORDE thy God hath
led the this fortye yeares in the wyldernesse,
that he mighte chasten the, and proue the,
to wete whath were in thyne herte, whe
ther thou woldest kepe his commaundemētes
or no. He chastened the, and let the hunger,

Deut. 10. a
Iud. 3. d
and 3. a

The v. booke of Moses.

The ix. Chap.

Exo. 16. d
Num. 11. b
Mat. 4. a
Luc. 4. a
Deut. 39. a
and fed the with Manna (which thou and thy fathers knewe not) to make the knowe, that man lyueth not by bred onely, but by all that proceedeth out of the mouth of the LORDE. Thy clothes are not waxed olde vpon the, and thy fete are not swollē this fortye yeare.

Deut. 11. b
Vnderstonde therfore in thine hert, that as a man nurtoureth his sonne, euen so hath the LORDE thy God nurtured the. Repe therfore the commaundementes of the LORDE thy God, that thou walke in his wayes, and feare him. For the LORDE thy God bryngeth the in to a good londe: A londe where in are ryuers of water, fountaynes and sprynges, which flowe by the hilles and valleys: A londe wherin is wheate, barlye, vines, sygge trees, and pomgranates: A londe wherin growe Olyue trees and honye: A londe wherethou shalt not eate bred in scarcenes, and where thou shalt lacke nothinge: A lode where y stones are yron, where thou shalt dygge brass out of hilles: That whā thou hast eaten and art fylled, thou mayest praise the LORDE thy God, for that good londe, which he hath geuen the.

Iob 28. a
Nu. 15. b
1. Co. 10. a
1. Tim. 4. a
Deut. 31. c
Prou. 20. a
Num. 31. a
C Bewarre now therfore, that thou forget not the LORDE thy God, that thou woldest not kepe his commaundementes, and his ordinaunces, and lawes, which I commaunde the this daye: that (whan thou hast eaten & art fylled, and hast buylded goodly houses, & dwellest therein, and whan thy beestes and shepe, and syluer, and golde, and all y thou hast, increaseth thine hert ryse not then, and thou forget the LORDE thy God (which brought the out of the londe of Egipte, fro y house of bondage, and led y thorow this greates & terrible wyldernes, where were serpentes that spouted fyre, and Scorpions, & dionth, and where there was no water, and brought the water out of the hard flynte, and fed the in the wyldernes with Manna wherof y fathers knewe not, that he might chasten the, and proue the to do the good afterwarde) and lest thou saye in thine hert:

1. Reg. 2. b
Eze. 16. c
Phil. 4. b
D My power and the mighte of myne awne hande hath done me all this good: But that thou thynke vpon the LORDE thy God. For it is he, which geueth the power to exercise strength, that he maye perfourme the couenaunt, which he sware vnto thy fathers, as it is come to passe this daye.

Deut. 4. d
But yf thou shalt forget the LORDE thy God, & folowe other goddes, and serue them, and worshipec the, I testifie ouer you this daye, that ye shal vtterly perishe. Euen

as the heythen whom y LORDE destroyeth before youre face, so shall ye perishe also, because ye are not obedient vnto the voyce of the LORDE youre God.

The IX. Chapter.

Deut. 1. c
Deut. 4. d
1. Re. 10. c
Leu. 10. d
Ware O Israel, This daie shalt thou go ouer Jordane, that thou maiest come in to conquere the nations, which are greater and mightier then thou, greates cities, walled vp vnto heauen, a greates people and of an hye stature, namely the childre of Enatim, whom thou hast knowne, and of whom thou hast herde saye: Who is able to stonde agaynst the children of Enatim? Therfore shalt thou knowe this daye, that the LORDE y God goeth before the, & a consuming fyre. He shal destroye the, and shall subdue them before the, and shal drue them out, & shortly shall he brynge the to naught, as the LORDE hath promysed the.

Now whan the LORDE thy God hath expelled them out before the, saye not thou the in thine hert: The LORDE hath brought me in to take possession of this lande for myne awne righteousnes sake, where as y LORDE yet dryueth out the heythen before the, because of their vngodlynes.

For thou comdest not in to take their lande in possession, for thine awne righteousnes sake, and because of thy right hert: but the LORDE dryueth out these heythen, for their awne vngodlynnes sake, and that he maye perfourme the worde, which the LORDE hath sworne vnto y fathers, Abraham, Isaac, and Jacob.

Vnderstonde now therfore, that the LORDE y God geueth not the this londe to possesse it, for thine awne righteousnes sake. For thou art a styffnecked people.

Remembre and forget not, how thou displeasedest the LORDE thy God in the wyldernes. Sence y daye that thou departedst out of the londe of Egipte, tyll ye came vnto this place, haue ye bene dishobedient vnto the LORDE.

Exo. 13. c
Deut. 5. b
Exo. 19. c
and 24. b
Deut. 4. b
For in Horeb ye angred the LORDE, so that of wrath he wolde haue destroyed you, whan I was gone vp to y mount, to receaue the tables of stone, namely the tables of the couenaunt which the LORDE made w you, and I abode fortye dayes & fortye nightes vpon the mount, and ate no bred, & dranke no water: and the LORDE gaue me y two tables of stone, wyrtten with the synger of God, and in them was acordinge to all the wordes, which the LORDE sayde vnto you vpon the mount out of the fyre, in the daye

The v. booke of Moscs.

of the gathering together.

C And after the fortye dayes and fortye
Exod. 31. d nightes, y LORD gaue me y two tables
of stone, namely y tables of the couenaunt,
Exo. 32. b and sayde vnto me: vp, z get y downe quicly
ly from hence, for thy people whom thou
broughtest out of Egipte, haue marred the
selues, they are soone gone out of the waye,
which I commaunded them, and haue ma-
de them a molten ymage.

And the LORDE saide vnto me: I se this
people, that it is a styffnecked people: let me
alone, that I maye destroye them, and put
out their name from vnder heauē. I wyl ma-
ke of the a people mightier and greater the
this is.

Exo. 32. d And as I turned me, z wente downe frō
the mount which brennt w fyre, z had y two
tables of the couenaunt in both my hādes,
I loked, z beholde, ye had synned agaynst y
LORDE yo^r God, so y ye had made yeu a mol-
ten calfe, z were soone turned out of y waie
which the LORDE had commaunded you.
Then toke I the two tables, z cast them out
of both my handes, z brake the before you-
re eyes, z I fell before the LORDE * (euē as
Exo. 34. d at the first tyme) fortye dayes z fortye nigh-
Exo. 34. d tes, z nether ate bried, ner drinke water, becau-
se of all youre synnes which ye had synned,
whan ye dyd soch euell in the sighte of the
LORDE, to prouoke him vnto wiath. For I
was a frayd of the wiath and indignacion,
wherwith the LORDE was angrie w you,
euē to haue destroyed you. And the LORDE
Deu. 10. b herde me at that tyme also.

Morouer the LORDE was very angrie w
Aaron, so that he wolde haue destroyed him,
but I made intercession for Aaron also at y
same tyme. As for youre synne (namely, the
Exo. 32. c calfe that ye had made) I toke it, and burnt
it with the fyre, and smote it a sunder, z gryn-
de it in peces, euē vnto dust, and cast the
dust in to the broke that descended from the
mount.

He displeased the LORDE also, * at Tabe-
Nu. 11. a ra, * and at Massa, * and at the lustgraues,
Exo. 17. b * and whā he sent you from Cades Barnea,
Nu. 11. g and sayde: Go vp, and conquere the londe
Nu. 13. d which I haue geuen you. And ye were diso-
bedient vnto the mouth of the LORDE your
God, and beleued not on him, and herke-
ned not vnto his voyce: * for ye haue bene dis-
obediēt vnto the LORDE, as longe as I ha-
Aa. 7. f ue knowne you.

E The fell I before y LORDE fortye daies
and fortye nightes, which I laye there. For
y LORDE sayde, he wolde destroye you. But

The x. Chap. Ho. lxxix.

I made intercession vnto the LORDE, and
sayde: O LORDE LORDE, destroye not y peo-
ple and thine enheritaunce, which thou tho-
row thy greate power hast delyuered, and
broughte out of Egipte with a mightie hā-
de. Remembre thy seruautes Abraham,
Isaac and Jacob. Loke not vpon the stub-
burnesse, and vngodlynesse and synne of this
people (that the londe wherout thou hast
broughte vs, saye not: The LORDE was not
able to bringe them in to the lande, that he
promysed them, and because he hated them,
therfore hath he broughte them out, to des-
troye the in the wyldernessee:.) For they are
thy people z thine enheritaunce, which thou
hast broughte out w thy greate power, and
with thy stretched out arme.

The X. Chapter.

At the same tyme sayde the LORDE vnto
me: Hew y two tables of stone like
vnto the first, and come vp vnto me in
to the mount, and make y an Arke of wod,
and in the tables I wyl wyte the wordes,
that were in the first, * which thou breste,
and then shalt laye them in the Arke. So I
made an Arke of sytetre, and hewed two
tables of stone (like as the first were) z wen-
te vp into the mount, and y two tables we-
re in my hande.

Then wrote he in y tables (acordinge as
the first wytyng was) the ten verses, which
the LORDE spake vnto you out of the fyre
vpon the mountayne, at the tyme of the ga-
theringe together. And the LORDE gaue the
vnto me. And I turned me, z wente downe
from the mount, and layed the tables in the
Arke which I had made, that they mighte
be there, as the LORDE commaunded n e.

And the childre of Israel departed from
Bereth z Bue Jaakan vnto Mosera (there
* dyed Aaron, z there was he buried: z Elea-
sar his sonne became prest in his steade.) Frō
thence they departed from Gadgad. From
Gadgad to Jathbath, a londe of ryuers of
water. At the same season the LORDE sepa-
rated out the trybe of Levi, to beare the Ar-
ke of the LORDES couenaunt, and to stonde
before the LORDE, to mynister vnto him, and
to prayse his name vnto this daye. Therfo-
re shal the Leuites haue no porcion ner en-
heritaunce with their biethren: fo: the LOR-
DE is their enheritaunce, as the LORDE thy
God hath promysed them.

But I taried vpo the mount (like as afo-
re) euē fortye dayes and fortye nightes, and
the LORDE herde me at that tyme also, and
wolde not destroye the. But he sayde vnto

Exo. 34. a
Nu. 4. b
Iosu. 7. b

Exo. 34. a

Exo. 32. c
Deut. 9. c

Exo. 32. d
and 34. c

Deu. 31. f

B
Nu. 33. d
* Nu. 20. d

Nu. 3. 4. 18

Nu. 18. a
Iosu. 13. d

Deut. 2. d

The v. booke of Moses.

The xi. Chap.

me: Up, & get the forth, & thou mayest go before the people, & they maye come in, and conquer the lode, which I sware vnto their fathers to geue them.

C Now Israel, what requyret the **LORDE** thy God of the, but & thou feare the **LORDE** thy God, and that thou walke in all his wayes, & loue him, & serue the **LORDE** & God with all thy hert, & with all thy soule: and & thou kepe the commaundementes of & **LORDE**, & his ordinaunces, which I commaunde the this daye, & thou mayest prospere: Beholde, the heauen & the heauen of all heauens and the earth, and all & is therin, is & **LORDE** & God. * Xeth hath he had a pleasure vnto & fathers, to loue the: and hath chosen their seide after the, namely you, aboue all nations, as it is come to passe this daye.

D Circumcise therfore & foreshynne of yd hert, & be nomore styffnecked. For the **LORDE** yd God is God of all goddes, & **LORDE** ouer all lordes, a greate God, mightie & terryble, which regardeth no personne, & taketh no giftes, and doeth righte vnto the fatherlesse and wedore, and loueth the straunger, to geue him sode & rayment. Therfore shal ye loue a strainger, for ye youre selues also were straungers in the londe of **Egipte**.

Thou shalt feare the **LORDE** thy God, him onely shalt thou serue, vnto him shalt thou cleue: & sweare by his name. He is thy prayse & & God, which hath done for & the se greate & terryble thinges, & thine eyes haue sene. Thy fathers were downe into **Egipte** to seuentye soules, but now hath & **LORDE** thy God made the: as & starres of heauen in multitude.

The XI. Chapter.

A Therfore shalt thou loue the **LORDE** & God, & kepe his commaundementes, his ordinaunces, his lawes, & his preceptes all & life longe. And vnderstodethis daye, that which youre childre knowe not: Which haue not sene the nurture of the **LORDE** yd God, & his greatnesse, & his mightie hande, & his stretched out arme, & his tokens and actes which he dyd amonge the **Egiptians**, vnto pharao the kynge of **Egipte**, & to all his londe, & what he dyd to the power of & **Egiptians**, & vnto their houses & charettes, whan he broughte the waters of the reed see vpo them, as they folowed after you, & how & **LORDE** hath broughte them to naught vnto this daye: & what he dyd vnto you in the wildernesse, vntyll ye came vnto this place: what he dyd vnto Dathan and Abiram the children of **Eliab** the sonne of **Ruben**,

how the earth opened hir mouth and swallowed them with their householdes & rees all their good that they had in the myddes amonge all **Israel**.

For youre eyes haue sene the greate wordes of & **LORDE**, which he hath done. Therfore shal ye kepe all the commaundementes which I commaunde you this daye, that ye maye be stronge to come in, and to conquer the londe, whither ye go to possesse it, & that ye maye lyue longe in the londe, which the **LORDE** sware vnto youre fathers, to geue vnto them and to their seide, euē a londe that floweth with mylke and hony: For the londe whither thou comest in, to possesse it, is not as the londe of **Egipte**, whence ye came out, where thou sowdest thy seide, and waterdest it at thy sore as a garden of herbes: but it hath hilles and valleyes, which drynke water of the rayne of heauen, a londe that the **LORDE** thy God careth for. And the eyes of the **LORDE** thy God are allwaye therin from the begynnynge of the yeaere vnto the ende,

If ye shal herken therfore vnto my commaundementes, which I commaunde you this daye, & ye loue the **LORDE** youre God, and serue him, with all youre hert and with all youre soule: then wyl I geue rayne vnto youre lode in due season, early and late, that thou mayest gather in thy corne, thy wyne and thine oyle: and I wyl geue grasse vpon thy felde for thy catell, that ye maye eate & be fylled.

But beware, & youre hert be not disceaued, that ye go asyde, & serue other goddes, & worshiipe them, and then the wrath of the **LORDE** ware whore vpo you, and he shut vp the heauē, that there come no rayne, and the earth geue not hir increase, & ye perishe shortly from the good lode, which the **LORDE** hath geuen you.

Put vp therfore these my wordes in youre hertes and in youre soules, and bynde the for a signe vpon youre handes, & they maye be a token of remembraunce before yd eyes: and teach them youre children, so that thou talke therof, whan thou syttest in thine house, or walkest by the waye: whan thou lyest downe, and whan thou rysyst vp: and wyte them vpon the postes of thine house, and vpon thy gates, that thou and thy children maye lyue longe in the londe, which the **LORDE** sware vnto thy fathers to geue them, as longe as the dayes of heauen endure vpon earth.

For yf ye shal kepe all these commaunde

B

Exo. 35. 6

Deut. 9. 6

Deut. 28. 6

Isa. 4. 6

Amos 4. 6

Deut. 28. 6

Isa. 4. 6

and 18. 6

Deut. 6. 6

Pro. 1. 6

The v. booke of Moses.

mentes which I commaunde you, so that ye do thereafter, that ye loue the **LORDE** your God, and walke in all his wayes, and cleue vnto him, then shall the **LORDE** dryue out all these nacions before you, so that ye shall cōquere greater and mightier nacions then ye your selues are.

D All the places that the soles of your fete treade vpon, shall be yours, from the wyldernes, and from mount Libanus, and from the water Euphrates vnto y^e vtremost see shall your coastes be. No man shall be able to withstande you. The **LORDE** your God shall let the feare and drede of you come vpon all y^e landes wherin ye go, like as he hath promysed you.

Deu. 30. c
Deu. 28. a Beholde, I laye before you this daye the blessinge and the curse. * The blessinge, yf ye be obedient vnto the commaundementes of the **LORDE** your God, which I commaunde you this daye. The curse, yf ye wyl not be obedient to the commaundementes of the **LORDE** your God, but turne out of the waye, which I commaunde you this daye, so that ye walke after other goddes, whom ye knowe not.

Deu. 27. b Whan y^e **LORDE** y^e God hath broughte the in to the londe, whither thou comcest in to possesse it, * then shalt thou geue the blessinge vpon mount Gissim, and the curse vpon mount Ebal, which are beyonde Jordane the waye tewaide the goinge downe of the Sonne, in the lode of the Cananites, which dwell in y^e playne felde ouer agaynst Gilgal, besyde the Oke groue of More. For ye shall go ouer Jordane, that ye maye come in to take possession of the londe, which the **LORDE** your God hath geuen you, to conquire it, and to dwell therein. Take hede now therfore, that ye do acordinge vnto all the ordinaunces and lawes, which I laye before you this daye.

The XII. Chapter.

A These are the ordinaunces and lawes which ye shall kepe, that ye do thereafter in the londe, which the **LORDE** God of thy fathers hath geuen the to possesse, as long as ye lyue vpon earth. * Destroye all the places, wherin y^e heithen (whō ye shall conquere) haue serued their goddes, whether it be vpon hye mountaynes, vpon hilles, or amonge grene trees. And ouerthrowe their altares, and breake downe their pilers, and burne their groues with fyre, and hewe downe the ymages of their goddes, & brynge the names of them to naught out of the same place. Ye shall not do so vnto the **LOR-**

The xii. Chap. 2^o. lxxx.

DE your God: but the place, which y^e **LORDE** your God shall chose out of all y^e trybes (that he maye let his name dwell there) shall ye seeke, and come thither, * and thither shall ye brynge your burnt sacrifices, & your other offerynges, and your tithes and the heueofferynges of your handes, and your voves, and your fre wyll offerynges, and the firstborne of your oxen and shepe: and there shall ye eate before the **LORDE** your God, and reioyse ouer all that ye and your houses haue geue with your handes, because the **LORDE** thy God hath blessed the. * Ye shall do none of the thinges, y^e we do here this daye, euery man what semeth him good in his awne eyes. For ye are not yet come to rest, ner to y^e enheritaunce which the **LORDE** thy God shall geue the.

B But ye shall go ouer Jordane, and dwell in the londe y^e the **LORDE** your God shall deuide out vnto you, & he shall geue you rest from all your enemies rounde aboute, and ye shall dwell safe. Now whan the **LORDE** thy God hath chosen a place, to make his name dwell there, ye shall brynge thither all y^e I haue commaunded you, namely, y^e burnt sacrifices, your other offerynges, your tithes, the heueofferynges of your handes, & all your fre voves, which ye shall vowe vnto y^e **LORDE**: and there shall ye eate, and reioyse before the **LORDE** your God, ye and your sonnes, and your daughters, and your seruantes, and your maydes, and the Levites that are within your gates, * for they haue no porcion ner inheritaunce with you.

Take hede vnto thy selfe, that thou offer not thy burnt offerynges in what so euer place thou seyst: but in the place which y^e **LORDE** shall haue chosen in one of thy trybes, there shalt thou offer thy burnt offerynges, and do all that I commaunde the. Notwithstandinge thou mayest kyll and eate flesh within all thy gates, after all the desyre of thy soule, acordinge to the blessinge of the **LORDE** thy God, which he hath geue the: * both the cleane and vncleane maye eate it, as of the Roode and herte, onely the blode shalt thou not eate, but poure it out as water vpon the earth.

C But within thy gates mayest thou not eate of the tythes of thy corne, of thy wyne, & of thy oyle, ner of y^e first borne of thine oxen and of thy shepe, or of eny of thy voves which thou hast vowed, or of thy fre wylofferynges, or heueofferynges of thy handes: but before the **LORDE** thy God shalt thou

The v. booke of Moses.

eatethem, in the place which the LORDE thy God choseth, thou & thy sonne, and thy daughter, thy seruauent, thy mayde, and the Leuite that is within y gates, & thou shalt reioyse before y LORDE thy God, ouer all y thou puttest thine hande vnto.* And beware, that thou forsake not the Leuite, as longe as thou lyest vpon the earth.

Ecli. 7.d

But whan the LORDE thy God shal enlarge thy bordes of thy londe (as he hath promysed the) and thou saye: I wil eate flesh (for so moch as thy soule longeth to eate flesh) then eate flesh acordinge to all the desyre of thy soule. But yf the place that the LORDE thy God hath chosen (to let his name be there) be farre from the, then kyll of y oxen and of thy shepe, which the LORDE hath geuen the, as he hath commaunded the, and eate it within thy gates acordinge to all y desyre of thy soule. Euen as a Reo or Hert is eaten, maiest thou eate it: both the cleane and vncleane maie eate it indifferent ly.* Onely beware, that thou eate not the bloude: for the bloude is the life. Therefore shalt thou not eate the life w the flesh, but shalt poure it out like water vpon the earth, y thou mayest prospere, and y children after the, whan thou hast done that which is righte in the sighte of the LORDE.

Deut. 15.c

1.Rc. 14.c

D Deut. 14.b and 15.c

But whan thou halowest oughte that is thine, or makest a vowe, thou shalt take it, and brynge it vnto the place, that the LORDE hath chosen, and do thy burnt offerynges with the flesh and bloude vpon the altare of the LORDE thy God. The bloude of thine offrynge shalt thou poure vpon the altare of the LORDE thy God, and eate the flesh. Take hede, and heare all these wordes, which I commaunde the, y it maye go well with the, and thy children after y for euer, whan thou hast done y which is righte and acceptable in the sighte of the LORDE thy God.

Deut. 18.b
Iosu. 23.c

Whan the LORDE y God hath roted out the heithen before the, whither thou comest into to conquere them, & whan thou hast coquered them, & dwelt in their londe, beware then, y thou fall not in the snare after the, whan they are destroyed before the: & that thou are not after their goddes, & saye: Eue as these nacions haue serued their goddes, so wil I do also.* Thou shalt not do so vnto the LORDE thy God. For all that is abhominacion vnto the LORDE, & that he hateth, y same haue they done vnto their goddes. For they haue burnt euen their sonnes and their daughters with fyre vnto their goddes.

Deut. 18.b
Ierr. 19.a
Esa. 65.a

The xiiij. Chap.

All that I commaunde you, shal ye kepe, that ye do therafter.* Ye shal put nothinge therto, ner take ought there from.

Deu. 4.a
Iosu. 1.b

The XIII. Chapter.

If there rise vp a prophet or dreamer amonge you, and geue the a token or wonder, and that token or wonder which he spake of, come to passe, and then saye: Let vs go after other goddes (whom thou knowest not) and let vs serue the: Thou shalt not herken vnto the wordes of such a prophet or dreamer.

Mat. 7.b

For y LORDE youre God proneth you, to wete whether ye loue him with all youre hert, & with all youre soule. For ye shall walke after the LORDE youre God, and feare him, and kepe his commaundementes, & herken vnto his voyce, and serue him, and cleue vnto him.* As for that prophet or dreamer, he shal dye: because he hath spoken to turne you awaye from the LORDE youre God (which broughte you out of the londe of Egypte, and deliuered you from the house of bondage) to thrust the cut of the waye, which the LORDE thy God commaunded the to walke in, and so shalt thou put awaie the euill from the.

Deut. 8.a

Ierr. 26.c
and 29.d

If thy brother, the sonne of thy mother, or thine owne sonne, or thy daughter, or the wyse in thy bosome, or thy frende which is vnto the as thine owne soule, entyse the secretly, and saye: Let vs go and serue other goddes (whom thou knowest not, ner yet thy father) which are amonge the nacions rounde aboute you, whether they benye vnto the or farre from the, from the one ende of the earth vnto the other: consente not vnto him, and herke not vnto him. Thine eye also shal not pytie him, and thou shalt haue no compassion vpon him, ner kepe him secrete, but shalt cause him to be slayne: thine hande shal be first vpon him, to cause him to be slayne, and then the handes of all the people. He shalbe stoned to death, because he wente aboute to thrust the awaye from the LORDE thy God, which broughte the out of the londe of Egypte from the house of bondage.* y all y Israel maye heare, and feare him, and do nomore such euell amonge you.

B Zach. 13.a
Mar. 18.a
Luc. 17.a

Deut. 17.b

Deut. 19.d

If thou hearest in eny cite which y LORDE thy God hath geue the to dwell in, that it is sayde: There are certayne men, the children of Belial, gone out from amonge you, and haue disceaued the inhabitants of their cite, and sayde: let vs go, and serue other goddes, whom ye knowe not.* Then shalt thou seke, make search, and enquire diligently.

Deut. 17.b

The v. booke of Moscs.

C And yf it be founde of a trneth, that it is so in dede, & soch abhominacion is wroughte amonge you, then shalt thou smyte the indwellers of the same cite and their catell, with the edge of the swerde, and damne the cite with all that is therin: and all the spoyle therof shalt thou gather together in the myddes of the stretes of it, and burne with fyre, both the cite and all the spoyle therof together vnto the LORDE & God, that it maye lye vpon a heape for euer, and neuer be buylded eny more. * And let nothinge of the damned thinge cleue vnto thy hande, that the LORDE maye be turned from the indignacion of his wraath, and graunte the mercy, and haue compassion on the, and multiplie the (as he hath sworne vnto thy fathers) because thou hast herkened vnto & voyce of the LORDE thy God, to kepe all his commaundementes, which I commaunde the this daye, so that thou doest the thinge which is righte in the sighte of the LORDE thy God.

Deut. 7. c
Ios. 7. a
Ma. 12. c

The XIII. Chapter.

Are the children of the LORDE you re God, Cut not youre selues therfore, & make you no baldnesse betwene youre eyes ouer eny deed. For thou art an holy people vnto the LORDE thy God. * And the LORDE hath chosen the to be his arne peculiar people, from amonge all the nacions that are vpon the earth.

Leui. 10. b

Deut. 7. a
and 26. d
Exo. 19. a

Leui. 11. a

Thou shalt eate no abhominacion. These are the beestes which ye shal eate: Oxen, shepe, Goates, Hert, Roo, Bugle, wylde goate, Onicorne, Ougen, and Camelion. And euery beest that deuydeth his clawe, & cheweth cudd, shal ye eate. Neuertheles these shal ye not eate of them that chewe cudd, and deuyde not the hofse in to two clawes: The Camell, the hayre, & the conye, for though they chewe cudd, yet deuyde they not the hofse, therfore shal they be vncleane vnto you. The swyne, though he deuyde the hofse, yet cheweth he not cudd, he shall be vncleane vnto you: ye shall not eate of the flesh of the, and their deed carcases shal ye not touche.

Leui. 11. b

This is it that ye shall eate of all that is in the waters: All that hath fynnes and scales, shal ye eate. But what so euer hath no fynnes ner scales, that shal ye not eate, for it is vncleane vnto you.

B Eate of all cleane foules. But these are they, wherof ye shal not eate: The Aegle, & Goshaue, the Comoraunte, the Trion, the Vultur, the Rye with his kynde, & all Rauenens in their kynde, the Estriche, the Night

The xiii. Chap. Fo. lxxxi.

crowe, the Cocom, the Sparow haue with his kynde, the litle Oule, the greate Oule, & Backe, the Bytture, the Swanne, the Pellicane, the pye, the Stoike, the Heron, the Jaye & his kynde, the Lapwynge, & Swallowe: And all foules & crepe, shal be vncleane vnto you, and ye shal not eate them.

Ye shall eate of nothings & dyeth alone: thou mayest geue it vnto & straunger with in & gate, that he eate it, or sell it to a stranger. For thou art an holy people vnto & LORDE thy God. * Thou shalt not seeth a kydd, whyle it yet sucketh his mother.

Exod. 23. c
and 34. c

Thou shalt separate out the tythe all the increase of thy seide, & cometh out of & felde enery yeare: & shalt eate it before & LORDE & God (in & place which he choseth, & his name maye dwell there) namely of & tythes of thy come, of thy wyne, of thy oyle, & the first boue of thine oxen, and of thy shepe, & thou mayest lerne to feare the LORDE thy God, all thy life longe.

Exo. 24. c

Esa. 65. c

* But yf the waye be to moch for &, and the place, which & LORDE thy God hath chosen to set his name there, be to farre from the: & thou canst not cary it that & LORDE thy God hath blessed the withall, Then geue it for money, & take & money in thine hande, and go vnto the place which the LORDE thy God hath chosen, and geue the money for all that thy soule desyareth, whether it be oxen, shepe, wyne, stronge drynke, or for what so euer thy soule desyareth, and eate there before the LORDE thy God, and bemery, thou and thine housholde, and & Lewite that is within thy gates. Thou shalt not forsake him, * for he hath no porcion nor inheritaunce with the.

Deut. 12. c
Baruc. 1. c

Leui. 18. c

In the thirde yeare shalt thou brynge forth all the riches of thine increase of the same yeare, and shalt laye it within thy gates. The shal the Lewite (which hath no porcion ner inheritaunce with the) and & straunger, and the fatherlesse, and the wedowe, which are within thy gates, come and eate, and fyll them selues, that the LORDE thy God maye blesse the in all the workes of & handes which thou doest.

Deut. 26. c

The XV. Chapter.

In the seneth yeare shalt thou make a Fre yeare. This is y maner of the Fre yeare. * Who so euer ledeth ough te with his hande vnto his neghbour, shal not requyre it of his neghbour or his brother: for it is called the Fre yeare vnto the LORDE. Of a straunger mayest thou requyre it: but vnto him that is thy brother, shalt

Leui. 25. a

Exo. 22. c

Esa. 58. b

The v. booke of Exodus.

The xvi. Chap.

Eccli. 4. a thou remytte it. * There shall be no begger amonge you: for the **LORDE** shal blesse y in the lode which the **LORDE** y God shal geue y to inheritaunce to take it in possession, one ly y thou herke vnto the voyce of the **LORDE** y God, z kepe all these comādemētes which I comaunde the this daye, that thou maiest do therafter. For the **LORDE** y God shal blesse the, as he hath promysed the. The shal theu lende vnto many nacions, z shalt borowe of noman. Thou shalt raigne ouer many nacions, z noman shal reigne ouer y.

Exo. 22. b * Whan one of thy biethre is waxed poore in eny cite within thy londe, which y **LORDE** y God shal geue y, thou shalt not harden thine hert, ner withdraue thine hande from thy poore brother: but shalt open thine hande vnto him, and lende him, acordinge as he hath neede.

B Bewarre, that there be not a poynte of Belial in thine hert, that thou woldest saye: The seuenth yeare, the yeare of fredome is at honde. For yf thou lokest not fredly vpo thy poore brother, and geuest him nothinge then shall he crye ouer the vnto the **LORDE**, and it shall be synne vnto the: * But thou shalt geue him, and let it not greue thine hert that thou geuest him. For because of it, shall the **LORDE** thy God blesse the in all thy workes, and in all that thou puttest thine hande vnto. The londe shal neuer be with out poore, therfore commaunde I the and saye, that thou open thine hande vnto thy brother, which is neady and poore in thy londe.

Mat. 23. a * If thy brother an Hebre or Hebrisse be solde vnto the, he shal serue the sixe yeare, in the seuenth yeare shalt thou let him go fre. And whā thou deliuereš him fre, thou shalt not let him go from the empye, but shalt geue him of thy shepe, of thy corne, and of y wyne, so that thou geue him of that, which the **LORDE** thy God hath blessed the with all. And remembre that thou alſo wast a seruaunte in the lode of **Egipte**, and how that the **LORDE** thy God deliuered the, therfore commaunde I the this thinge to daye.

Exo. 21. a * But yf he saye vnto the: I wyll not go out awaye from the, for I loue y and thine house (in so moch as he is well at ease with the) then take a botkyn, and bore him thorow his eare to the dore, and let him be thy seruaunt for euer. And with thy mayde shalt thou do likewise. And let it not seme greue vnto the, to let him go fre from the (for he hath serued the sixe yeares as a dubble byied seruaunt) then shall the **LORDE** thy

God blesse the in all that thou doest.

All the first borne that come of thine oren and shepe, y are males, shalt thou halowe vnto the **LORDE** thy God. Thou shalt not plowe with the first borne of thine ore, and shalt not clyppe the first borne of thy shepe: Before the **LORDE** thy God shalt thou eate the enery yeare, in the place that the **LORDE** choseth, thou and thine houlholde.

* But yf it haue a deformyte, so that it is lame or blynde, or hath eny other euell blemish, thou shalt not offre it vnto y **LORDE** thy God, but shalt eate it within thine awne gates: whether thou be vnclane or cleane: euen as the **Koo** and **hert**. Onely se that thou eate not of the blonde therof, but poure it out as water vpon the grounde.

The XVI. Chapter.

Bserue the moneth **Abib**, y thou offre **Easter** vnto the **LORDE** y God: for in the moneth **Abib** the **LORDE** thy God broughte y out of **Egipte** by night. And for the **Easter** vnto y **LORDE** thy God, thou shalt offre oren z shepe, in y place which y **LORDE** shal chose, y his name maye dwell there. Thou shalt eate no leuened bried in y feast. Seuen dayes shalt thou eate the vlenended bried of thy tribulacion: For with sorowfull haist camest thou out of the londe of **Egipte**, that thou mayest remembre the daye of thy departinge out of y londe of **Egipte**, all y life longe. In seue dayes shal there no leuēded bried be sene within all thy coastes: z of the fleshy that is offred y first daye at euen, there shal nothinge be left ouer night vntyll the mornynge.

Thou mayest not offre **Easter** in eny of thy gates, which the **LORDE** thy God hath genen the: but * in the place which the **LORDE** thy God hath chosen, that his name maye dwell there, there shalt thou offre this **Easter**, at euen whan the Sonne is gone downe, euen in the same season that thou camest out of **Egipte**: and thou shalt digh- te it, and eate it in the place that the **LORDE** thy God hath chosen, and then turne the on the morowe, z go home in to thy tente. Sixe dayes shalt thou eate vlenended bried, and on the seuenth daye is the gatheringe together of the **LORDE** thy God. Thou shalt do no worke therein.

Seuen weekes shalt thou nembre vnto y, and begynne to nombre whan the syccle begynneth in the corne, and thou shalt kepe the. Feast of weekes vnto the **LORDE** thy God, that thou geue a fre wyll offeringe of thine hande, acordinge as the **LORDE** thy

Exod. 13. —
Leui. 27. —
Num. 3. —

Deu. 12. —
14. b. 16. —

* **Leu. 22. —**
Deut. 17. —

Deut. 15. b. —

Exod. 12. a
and 23. b
Leui. 23. a
Num. 9. a
and 28. c
Deut. 12. a
14. b. 15. c

2. Par. 35.

Exo. 29. 1
Leu. 23.

Act. 2. 1

The v. boke of Moses.

The xvij. Chap. No. lxxxij.

God hath blessed the, and shalt reioyse before the **LORDE** thy God, thou and thy sonne, thy daughter, thy seruante, thy mayde, and the Leuite that is within thy gates, & straunger, the fatherlesse, and the wedowe, that are amonge you, in the place which & **LORDE** thy God hath chosen, that his name may dwell there. And remembre, & thou wast a seruante in *Egipte*, so that thou kepe and do these ordynaunces.

C The feast of Tabernacles shalt thou kepe seven dayes, whan thou hast gathered in the frutes of thy barne & of thy wyne presse, and thou shalt reioyse in thy feast, thou and thy sonne, thy daughter, thy seruante, thy mayde, the Leuite, the straunger, the fatherlesse, and the wedowe that are within & gates. Seven dayes shalt thou kepe & feast vnto the **LORDE** thy God, in the place that he hath chosen. For the **LORDE** thy God shal blesse the in all thy frutes and in all the workes of thine handes. Therefore shalt thou be glad.

s. Re. 8. i

Exo. 23. b

Three tymes in the yere shal all thy males appeare before the **LORDE** thy God (in the place that he shall chose) namely, in the feast of vnleuened bred, in the feast of weekes, and in the feast of Tabernacles. He shal not appeare emptie before the **LORDE**, but every one after the giste of his hande, according to the blessinge that the **LORDE** thy God hath genen the.

The XVII. Chapter.

A Judges & officers shalt thou ordeyne within all & gates, which & **LORDE** thy God geueth the amonge thy tribes, & they maye iudge the people with righteous iudgment. Thou shalt not wrest the lawe. Thou shalt knowe no personne also, ner take giftes. For & giftes blynde the eyes of & wyse, & peruerter & righteous causes. Lo ke what righte is, & shalt thou folowe, that thou mayest lyue & possesse the londe, which the **LORDE** thy God shal geue the.

Deut. 24. c
1. Re. 8. a
Exo. 23. a
Eccli. 30. d

Thou shalt plante no groue (of what so ener trees it be) nye vnto the altare of the **LORDE** thy God, which thou makest the. Thou shalt set the vp no piler, which & **LORDE** & God hateth. Thou shalt offere vnto the **LORDE** thy God no ore or shepe, that hath a blemish or eny euell fauourednesse on it: for that is abhominacion vnto the **LORDE** thy God.

1. Reg. 15. c
2. Re. 18. d
Leu. 22. c
Deu. 15. c

B If there be founde amonge you (within eny of thy gates which the **LORDE** & God shal geue &) a man or woman, that worketh wickednesse in & sighte of the **LORDE** thy

Exo. 32. f
1. Re. 18. e
4. Re. 10. d

God, so that he transgresseth his couenaunte and goeth, and serueth other goddes, & worshippeth them, whether it be Sonne or Moone, or eny of the hooste of heauen, which I haue not commaunded, and it is tolde the, & thou hearest of it, Then shalt thou make diligent search therfore. And yf thou fyndest that it is so of a truethe, that soch abhominacion is wroughte in *Israel*, then shalt thou brynge forth the same man or & same womā (which haue done soch euell, vnto thy gates and shalt stone them to death. At the mouth of two or thre witnesses shal he dye, that is worthy of death. At the mouth of one witness shal he not dye. The handes of the witnesses shal be the first to kyll him, and the & handes of all the people, that thou mayest put awaye the euell from the.

Deut. 4. 8

Deut. 19. B
and 19. d
Iosu. 7. d

Num. 35. e
Deut. 19. c

If a matter be to harde for the in iudgment betwixte blonde and bloude, betwixte plee and plee, betwixte stroke and stroke, and yf there be matters of stryfe within thy gates & then shalt thou ryse, and go vp vnto & place that & **LORDE** thy God hath chosen: and shalt come to the prestes the Leuites, & to the iudge which shalbe at that tyme, and shalt aske. They shal shewe the how to iudge, and thou shalt do therafter, as they saye vnto the, in & place which the **LORDE** hath chosen: and thou shalt take heed that thou do accordinge vnto all & they teach the. Accordinge to the lawe & they teach the, & after the iudgment that they tell &, shalt thou do & so that thou turne not asyde from & same, nether to the righte hande ner to the lefte.

C

Deut. 17. d
Eccli. 4. 3rd

2. Re. 4. d

Deut. 1. d

And yf eny man deale presumptuously, so that he herteneth not vnto the prest (which stonderth to do seruyce vnto the **LORDE** thy God) or to the Judge, the same shal dye: and thou shalt put awaye the euell from *Israel*, that all & people maye heare, and feare, and be nemore presumptuous.

Whan thou art come in to & londe which the **LORDE** thy God shal geue the, & takest it in possession, and dwellest therein, and shalt saie: I wil set a kinge ouer me, as all the nations haue aboute me, the shalt thou set him to be kinge ouer the, whom the **LORDE** thy God shal chose.

1. Reg. 8. a

One of thy brethren shalt thou sett to be kinge ouer the. Thou mayest not set a straunger ouer the, which is not thy brother. Onely let him not haue many horses, & he brynge not & people againe in to *Egipte* thorow & multitude of horses, for as moch as & **LORDE** hath sayde vnto you, that from hence forth ye shulde come nemore this waye agayne.

D

1. Reg. 4. d
2. Par. 9. a

The v. booke of Moses.

3. Re. 11. a
13. Re. 10. c
Esa. 2. b

He shall not haue many wyues also, that his hert be not turned awaye. * Nether shal he gather him syluer and golde to moch.

10su. 1. b

And whan he is set vpon the seate of his Kingdome, he shal take of the prestes the Leuites this seconde lawe, and cause it be wyrtten in a booke, and that shall he haue by him, * and he shall rede therein all the dayes of his life, that he maye lerne to feare y^e LORDE his God, to kepe all the wordes of this lawe, all these ordinaunces, so that he do thereafter. He shall not lifte vp his herte aboue his brethien, and shall not turne asyde from the commaundement, nether to the right hander to the lefte, that he maye prologe his dayes in his kyngdome, he and his children in Israel.

The XVIII. Chapter.

Num. 18. c
Deu. 10. b
12. b. 14. c
Ezc. 44. d

The prestes, the Leuites, all the trybe of Lewi shal haue no parte ner enheritaunce to Israel. The offerynges of y^e LORDE z his enheritaunce shal they eate. Therfore shal they haue no inheritaunce amonge their brethien, because the LORDE is their enheritaunce, as he hath saide vnto the. This shalbe y^e prestes dute of the people, z of the that offre, whether it be oxe or shepe, so that they geue vnto the prest the shulder and both the chykes, and the brest. And the first frutes of thy come, of thy wyne and of thy oyle, and the first of thy shepe sheringe. * For the LORDE thy God hath chosen him out of all thy trybes, to stonde and mynyster in the name of the LORDE, he and his sonnes all the dayes of their life.

Num. 8. b
and 18. a

As a Leuite come out of eny of thy gates or out of eny place of all Israel, where he is a gest, and cometh with all the desyre of his soule (vnto the place which the LORDE hath chosen) to mynister in the name of the LORDE his God, like as all his brethien y^e Leuites, which stonde there before the LORDE, the shal he haue like porcion of meate with the other: besydes that which he hath of the solde good of his fathers.

Leu. 18. a
and 20. d
Deut. 12. d
and 17. b
4. Re. 21. a
Iere. 7. a
and 19. a

Whan thou comest into y^e londe which the LORDE thy God shal geue y^e, thou shalt not lerne to do y^e abhominacions of these nacions, that there be not founde amonge you, y^e maketh his sonne or doughter go thorow the fyre, or a prophecier, or a choser out of dayes, or that regardeth the foules cryenge, or a witch, or a coniurer, or soythfayer, or an expounder of tokens, or y^e axeth eny thinge of the deed.

For who so euer doth soch, is abhominacion vnto the LORDE: and because of soch ab

The xix. Chap.

hominacions doth the LORDE y^e God dryue the out before the. But thou shalt be perfecte with the LORDE y^e God. For these nacions whom thou shalt conquere, whom the LORDE thy God hath geuen the, herten to the chosers out of dayes, and to the soythfayers: but so shalt not thou do vnto the LORDE thy God.

A prophet, like vnto me, shall the LORDE thy God raise the vp even out of the, z from amonge thy brethien, * vnto him shal ye herten, acordinge as thou desyrest before the LORDE thy God in Horeb, (in the daye of y^e gatheringe together) z saydest: Let me heare the voyce of the LORDE my God nomore, and se nomore this greate fyre, that I dye not. And y^e LORDE saide vnto me: They haue well spoken. I wil raise them vp a prophet from amonge their brethien like vnto the, and wyl put my wordes in his mouth, z he shal speake vnto them all that I shal commaunde him. * And who so euer wyl not herten vnto my wordes, which he shal speake in my name, of him wil I requyre it.

Act. 3. d
and 7. c
Mat. 17. a

Exo. 10. c
Deut. 5. c

Ioh. 12. f
Heb. 2. a

But yf a prophete presume to speake ought in my name, which I haue not comaunded him to speake: and he that speaketh in y^e name of other goddes, y^e same prophete shal dye. But yf thou saye in thine hert: How can I knowe what wordethe LORDE hath not spoken? Euen whan the prophete speaketh in the name of y^e LORDE, and the thinge so loweth not, and cometh not to passe, y^e same is the worde, y^e the LORDE hath not spoken. The prophete hath spokē it presumtuously, therfore be not a frayd of him.

Num. 16. a
Deut. 17. a
Iere. 28. a
Ezc. 14. a

The XIX. Chapter.

Whan y^e LORDE thy God shall haue rote out y^e nacions, whose londe y^e LORDE thy God shal geue the, so y^e thou hast conquered them, and dwellest in their cities and houses, * thou shalt appoynte the out thre cities in the myddes of the londe, y^e the LORDE thy God shal geue y^e to possesse. Thou shalt prepare the waye, and parte the coastes of y^e londe (which y^e LORDE thy God shal deuide out vnto the) in to thre partes, that whosoever hath commytted a slaughter, maye flie thither. And this shalbe the cause, that whosoever hath committed a slaughter, maye flye thither, and lyue.

Deut. 4. g
Num. 35. b
10su. 20. a

Exo. 21. b

Num. 35. d
Deut. 27. d

As eny man smyte his neighbour unaware, and hath not hamed him in tyme passed (as whan a man goeth vnto the wod with his neighbour to hew downe tymbre, and he turneth his hande to the axe to hewe downe the wod, and the yron slippeth from

The v. booke of Moses.

The xx. Chap. Fo. lxxxiiij.

B the helue, and hyteth his neighbour, that he dyeth) the same shal flye in to one of these cities, that he maye lyue, lest the auenger of bloude folowe after the deedsleyer, whyle his hert is whote, and ouertake him, whyle the waye is so farre, and slaye him, where as yet no cause of death is in hi, for so moch as he hated him not in tyme passed. Therefore commaunde I the, that thou appoynte out thre cities.

And whan the LORDE thy God enlargeth thy borders, as he hath swome vnto thy fathers, and geueth the all the lode which he promysed thy fathers to geue (so that thou kepe all these comaundementes, and do thy commaunde the this daye, & thou loue the LORDE thy God, and walke in his wayes all thy life longe) the shalt thou adde yet thre cities vnto these thre, that innocent bloude be not shed in thy londe (which the LORDE thy God geueth the to enheritaunce) and so bloude come vpon the.

C But yf eny man beare hate agaynst his neighbour, and layeth waite for him, and ryseth agaynst him, and smyteth him that he dye, and flyeth in to one of these cities, then shall the Elders of the same cite sende thither, and cause him to be fetched from thence, and delyuer him in to the handes of the auenger of bloude, that he maye dye: thine eye shal not pitie him, and the guiltye bloude shalt thou put awaye fro Israel, that thou mayest prospere.

D Thou shalt not remoue thy neighbours marck, which they of olde tyme haue set in thine enheritaunce, that thou enheritest in the londe, which the LORDE thy God hath geuen the to possesse it.

One witnesse shal not stonde vp alone agaynst a man, ouer eny trespase or synne, what maner of synne so euer it be, & a man can do, but in the mouth of two or thre witnesses shal euery matter be stablshed.

D But yf an vnrighteous wytnesse stonde vp agaynst eny man, to testifie eny trespase vpon him, then shall both the men that stryue together, stonde before the LORDE, before the prestes and Judges, which shall be at the same tyme. And the iudges shall make diligent inquisition: & yf the witnesse be founde false, and hath geue false witnesse agaynst his brother, then shall ye do vnto him, euen as he thoughte to do vnto his brother: that thou mayest put awaye the euell from the, that other maye heare and feare, and take nemoze vpon them to do soch wicked poyntes amonge you. Thine eye shall

not pitie him. Soule for soule, eye for eye, to the for to the, hande for hande, fore for fore.

Exod. 21. c
Leui. 24. d
Math. 5. c

The XX. Chapter.

Whan thou goest out to battayll agaynst thine enemies, and seyst hostes and charettes of the people more then thou, be not afrayed of them: for the LORDE thy God which brought thee out of the londe of Egypte, is with the. Now whan ye are come nye vnto the battayll, the prest shal steppe forth, & speake to the people, and saye vnto the: Heare Israel: Ye go this daye in to the battayll agaynst youre enemies, let not your hert faynte. Feare not, be not afrayed, ner a drede of them. For the LORDE your God goeth with you, to fyghte for you agaynst youre enemies, & he maye saue you.

Deut. 7. d

Deut. 10. c
Num. 14. d
1. Mac. 4. a
* Deut. 20. a

And the captaynes shal speake to the people, and saye: Who so hath buylded a new house, and hath not dedicate it, let him go, and byde in his house, that he dye not in the battayll, and another dedicate it. * Who so hath planted a vynyarde, and hath not yet made it comen, lett him go, and byde at home, that he dye not in the battayll, and another make it comen. * Who so hath spoused a wyfe, and hath not yet brought her home, let him go, and byde at home, & he die not in the battayll, & another brynge her home.

1. Mac. 1. g

Deut. 24. a

And the captaynes shal speake further vnto the people, and saye: He that feareth and hath a faynte hert, lett him go, and byde at home, that he make not his brethens hert fainte also, like as his hert is. And whan the captaynes haue made an ende of speakinge vnto the people, they shall set the rulers of the hoost before the people in the fore fronte.

Judic. 7. a

Whan thou comest nye vnto a cite to fight agaynst it, thou shalt offre them peace. If they answer the peaceably, and open vnto the, then shal all the people & is founde ther in, be tributaries vnto the, and serue thee. But yf they wyl not deale peaceably w the, and wyl warre with the, then besege it: and whan the LORDE thy God delyuereth it in to thy hande, then shalt smyte all the males that are therin, with the edge of the swerde: saue the women and the children. As for the catell, and all that is in the cite, and all the spoyle, thou shalt take them vnto thy selfe, and eate the spoyle of thine enemies, which the LORDE thy God hath geuen the. Thus shalt thou do vnto all the cities, that are very farre from the, and are not of the cities of these nations.

Num. 21. c
Deut. 20. c

Iosu. 8. a
and 11. c

But in the cities of these nations, which

The v. booke of Moses.

The xxi. Chap.

Deut. 31. a the LORDE thy God shall geue the to inheri-
Iosu. 6. c taunce, thou shalt leaue nothinge alyue that
8. f. 10. c hath breth, but shalt utterly destroye the, na-
Iud. 1. b mely. the Hethites, Amorites, Cananites,
Deut. 7. a Pheresites, Hewites, & Jebusites, as the LOR-
DE thy God hath commaunded the, & they
teache you not to do all & abhominacions,
which they do vnto their goddes, & so ye to
synne agaynst the LORDE youre God.

Whan thou must lye a longe season besore
a cite, agaynst the which thou makest war-
re to take it, thou shalt not destroye & trees
therof that thou woldest hew them downe
wth the are, for thou mayest eate therof: and
therfore shalt thou not hew them downe. For
it is but wodd vpon the felde, and no man,
and can not come & be bullwoikes agaynst
the. But the trees which thou knewest & me
eate not of, those shalt thou destroye, and ro-
te out, and make bullwoikes therof, agaynst
the cite that warreth with the, tyll thou ha-
ue ouercome it.

The XXI. Chapter.

A **W**han there is one slayne founde in &
londe which & LORDE & God shall
geue & to possesse it, & lyeth in & fel-
de, & it is not knowne who hath slaine him,
then shal thy Elders & iudges go forth, and
meet from the slayne vnto the cities that lye
rounde aboute. Loke which cite is the nexte,
& Elders of the same shaltake a yōge cowe,
which hath not bene laboured, ner hath
drawē in the yocke, & they shal brynge her in
to a valley, where as is nether earinge nor
sowinge, and strike of hir heade there in the
valley.

Deut. 17. b Then shal the prestes & children of Leui
Eccli 45. d come forth. (* For the LORDE thy God hath
chosen them, to serue him, and to prayse his
name: and at their mouth shal all ples and
strypes be tryed.) And all the Elders of the
same cite shall come forth vnto the slayne, &

B wash their handes ouer & yonge cowe, who-
se heade is stricken of in the valley, and shal
answere and saie: Oure hādes haue not shed
this bloude, nether haue oure eyes sene it. Be
mercifull (O LORDE) vnto thy people of Is-
rael, who thou hast delyuered, * laye no in-
nocent bloude vnto thy people of Israels
charge: then shall they be reconcyled from
the bloude. Thus shalt thou put awaye the
innocent bloude from the, in that thou doest
the thinge whis is righte in the sighte of &
LORDE.

Ionx. 1. c

Whā thou goest forth to warre agaynst
thine enemies, & the LORDE thy God delyue-
reth them in to thine handes, so that thou

carriest awaye their prisoners, and seist amō-
ge the captyues a bewtyfull woman, & hast
a desyre vnto her to take her to thy wife, the
brynge her home to thine house, and let her
shaue hir heade, and pare hir nayles, and
put of hir clothes that she was taken prisō-
ner in, and let her sit in thine house, and mē-
ne for hir father and mother a moneth longe
after that lye with her, and mary her, and
let her be thy wife. But yf thou haue ne fa-
uoure vnto her, then shalt thou let her go
whither she wyll, and not to sell her, ner to
make cheuesauce of her, because thou hast
dishonoured her.

A If a man haue two wyues, one that he
loueth, and one that he hateth, and they bea-
re him children, both the beloued and the ha-
ted, so that the firstborne be hirs that is ha-
ted, and the tyme commeth that he dealeth
out the inheritaunce vnto his children, then
can he not make the sonne of & beloued first
borne before the firstborne sonne of the ha-
ted, but he shall knowe the sonne of the ha-
ted for & first sonne, so that he geue him dub-
ble of all that is at hande: for the same is &
begynnyng of his strength, & the firstbyrth
righte is his.

Gen. 29. 30

Gen. 49. 2

A If eny man haue a stubborne and dishe-
bedient sonne, which herkeneth not vnto the
voyce of his father, and mother, and whan
they teach him nurtoure, wyll not folowe
them, then shall his father and mother ta-
ke him, and brynge him to & Elders of their
cite, and to the gate of the same place, and
saye vnto the Elders of the cite: This oure
sonne is stobburne and dishobediēt, and her-
keneth not vnto oure voyce, and is a ryoter
and a dynt arde. Then shal all the men of &
same cite stone him to death: and thus shalt
thou put awaye the euell frō the, that all Is-
rael maye heare and feare.

D
Exo. 21. 5

A If a man haue commytted a synne & is
worthy of death, and is put to death, so that
he is hanged on tre, then shal not his bodyre
mayne all night on tre, but thou shalt burye
him the same daye (* For cursed is he of God
that is hanged) that thou desyle not thy lon-
de, which the LORDE thy God geueth the to
enheritaunce.

Iosu. 8. f
and 10. e

Galas. 3

The XXII. Chapter.

A If thou se thy brothers ore or shepe,
go astraie, thou shalt not withdraue
thy selfe from them, but shalt brynge
the againe vnto & brother. But yf & brother
be not nye vnto the, & then knowest him not,
then shalt thou take the in to thine house, &

A
Exod. 21

The v. boke of Moses.

The xxiiij. Chap. Ho. lxxxiiij.

they maye be wth the, tyll y^e brother axe after them, & then delyuer him the agayne. In like maner shalt thou do with his Assse, wth his rayment, & with euery lost thinge of y^e brother, which he hath lost, & thou hast founde it: thou mayest not withdraue thy selfe.

Mat. 23. b
Luc. 13. b

Xf thou se thy brothers oxe or Assse fallen downe by the waye, thou shalt not wthdraue thy selfe from him, but shalt helpe him vp.

1 Cor. 11. a

* A woman shall not weere y^e which pertayneth to a man, nether shal a man put on womans rayment. For who so euer doth soch, is abhominacion vnto y^e LORDE y^e God.

B

Xf thou chaunce vpon a byrdes nest by y^e waye in a tre, or on the grounde, with yonge or with egges, and the dame syttinge vpon the yonge or vpon the egges, thou shalt not take the dame with the yonge, but shalt let the dame flye, and take the yonge, that thou mayest prospere and lyue longe.

Whan thou buyldest a new house, make a battelment aboute thy rose, that thou laide not bloude vpon thine house, yf eny man fall therof.

Leui. 19. c

Thou shalt not sowe thy vynyarde with dyuerse sedes, that thou halowe not (to the fullofferynge) the sode which thou hast sowne, with the increase of the vynyarde.

Thou shalt not plowe with an oxe and an Assse together at one tyme.

Leui. 19. c

Thou shalt not weere a garmēt, y^e his mixte with wollen and linnen together.

Num. 15. d

* Thou shalt make gardes vpon the foure quarters of thy garment, wherewith thou couerest thy selfe.

Xf a man take a wife, and hate her whan he hath lyen with her, and layeth eny shamefull thinge vnto hir charge, and bryngeth vp an euell name vpon her, and sayeth: I tokethis wife, & whan I came to her, I founde her not a mayde. Then shall the father and mother of the damsell take her, and brynge forth the tokens of the damselfs virginite before the Elders of the cite, even vnto the gate. And y^e damselfs father shal saie vnto y^e Elders: I gaue this man my doughter to wyse. Now hateth he her, and layeth a shamefull thinge to hir charge, and sayeth: I founde not thy doughter a mayde. And lo, these are the tokens of my doughters virginite. And they shal spiede out the clothe before the Elders of the cite. So shal the Elders of the cite take that man, and chastice him, and put a pennaunce vpon him of an hundred Sycles of syluer, and geue the same vnto the father of the damsell, because he hath brougte vp an euell name of a may-

de in Israel, and he shall haue her to wyse, so y^e he maye not forsake her all his life longe. But yf it be of a trueth, that the damsell is not founde a virgin, the shal she be brougte forth vnto the dore of hir fathers house, and the mē of the cite shal stone her to death, * because she hath wrought folly in Israel, and played the whore in hir fathers house. And so shalt thou put awaye the euell from the.

Deu. 22. c

Xf a man be founde lienge with a womā that hath a married husbāde, they shal dye both the man, & the womā that he hath lien withall. And so shalt thou put awaye euell from Israel.

Leui. 20. b

Xf a mayde be handfested to eny man, & another man getteth her in the cite, & lyeth with her, ye shal brynge them both out vnto the gate of the cite, and stone them both, y^e they dye. The damsell, because she cryed not, beyng in the cite. The man, because he hath brought his neighbours wife to shame. And thou shalt put awaye the euell from the.

D

But yf a man get an handfested damsell vpon the felde, and take her, and lye wth her, then the man that laye with her, shal dye alone, and vnto the damsell thou shalt do nothing: for she hath done no synne worthy of death. It is like as yf a man rose against his neighbour, and slewe him, even so is this also. For he founde her in the felde, and the handfested damsell cryed, and there was no man to helpe her.

Xf a man fynde a mayde that is not hād fested, and take her, and lye with her, and be founde, then shal he that laye with her, geue hir father fyfte Sycles of syluer, and shall haue her to wyse, because he hath shamed her: he maye not forsake her all his life longe.

Exo. 22. c

Womā shal take his fathers wife, ner couer his fathers couerynge.

Leui. 18. a
Deu. 22. c

The XXXIII. Chapter.

Here shal none that hath his stones broken or y^e is gelded, come in to the cōgregacion of the LORDE. There shal no whores childe also come in to the cōgregacion of y^e LORDE, no not after y^e tenth generaciō, but shal neuer come in to y^e cōgregaciō of y^e LORDE. * The Ammonites & Moabites shal not come in to y^e cōgregaciō of y^e LORDE, no not after y^e tenth generacion, but shall neuer come in, because they met you not wth bred & water in y^e waye, whā ye came out of Egypte. * And besides y^e, they hired agaynst you Balaā y^e some of Beor, y^e interpreter out of Mesopotamia, to curse y^e. But y^e LORDE y^e God wolde not heare Balaam,

Exo. 36. a

2. Eld. 18. a

Num. 22. a
Iosu. 24. b

The v. booke of Moses.

and turned the curse to a blessing vnto the: because the **LORDE** & God loued the. Thou shalt wyssh him nether prosperite ner health all thy life longe for euer. Thou shalt not abhorre an **Edomite**: for he is thy brother.

Gen. 35. c
B

An **Egipcian** shalt thou not abhorre, for thou wast a straunger in his londe. The children whom they beget in the thirde generation, shal come in to the congregacion of & **LORDE**.

a. Co. 10. a
Eph. 6. b

* Whā thou goest out to fighte agaynst thine enemies, kepe the from all wickednesse.

If there be eny man amonge you which is vncleane, so that eny thinge is chaunced to him by nighte, the same shal go out of & hoost vntyll he haue bathed himselfe with water before euen: and whan the Sonne is gone downe, he shall come in to the hoost agayne.

And without the hoost thou shalt haue place to resorte vnto for necessyte, & thou shalt haue a shouell vnder the gyidle: and whan thou wilt set & downe without, thou shalt dygge therewith: and whan thou hast done thine easement, thou shalt couer that which is departed from the. For the **LORDE** thy God walketh in thine hooste, to deliuer the, and to geue thine enemies before the. Therfore shall thy hooste be holy, that he se no vncleane thinge in the, and so turne himselfe from the.

C Thou shalt not deliuer vnto his master the seruauent, which is escaped fro him vnto the. He shall dwell with the in the place that he choseth within eny of thy gates, for his wealth, and thou shalt not vexe him.

Num. 35. b
Deut. 22. c
Mich. 1. b

There shal be no whoore amonge & daughters of **Israel**, nether whorekeeper amonge the sonnes of **Israel**. * Thou shalt not bringe & hye of an whoore ner the price of a dogg in to the house of the **LORDE** & God for eny maner of vowe: for they both are abhominacion vnto the **LORDE** thy God.

Exo. 22. c
Leuit. 25. f
a. Elsd. 5. a

Thou shalt occupye no vsury vnto & brother, nether with money, ner with sode, ner with eny maner thinge that vsury maye be vsed withall. (Vnto a strainger thou maiest lende vps vsury, but not vnto thy brother) & the **LORDE** thy God maye blesse the in all & thou takest in hāde, in the lōde whither thou comdest in to possesse it.

D

Whan thou makest a vowe vnto & **LORDE** & God, to shalt not be slacke to performe it: for the **LORDE** thy God shal requyre it of the, and it shal be synne vnto the. If thou leaue vowinge, then is it no synne vnto the. But that which is proceeded out of & lyp-

Num. 30. a
Eccl. 5. a
Baruc. 6. c
Act. 5. a

The xxiii. Chap.

pes shalt thou kepe, and do therafter, accordinge as thou hast vowed vnto the **LORDE** of a frewill, which thou hast spoken w thy mouth.

Whan thou goest in to thy neighbours vy niarde, thou mayest eate of the grapes accordinge to thy desyre, tyll thou haue ynough. But thou shalt put none in to thy vessell.

* Whan thou goest in thy neighbours cornfelde, thou mayest plucke the eares with thine hande, but with a sycle mayest thou not reape therein.

Mat. 23. 9

The XXIII. Chapter.

Whan a man taketh a wife, and marieth her, and she findeth no fauour in his eyes because of eny vncleanness, the shal he wyte a byll of deuorcement, and geue it her in hir hāde, and sende her out of his house. If whan she is gone out of his house, she go, and be another mans wyfe, and the same seconde man hate her also, & wyte a byll of deuorcement, and geue it her in hir hande, and sende her out of his house: Or yf the same seconde man dye, which toke her to wife, then hir first husbāde that put hir awaie, maie not take hir againe to be his wife, in so moch as she is defyled, for that is abhominacion before the **LORDE**: that thou make not the londe to synne, which the **LORDE** thy God hath geuen the to inheritaunce.

Leue. 20. a
Mal. 2. c
Mat. 19. a
and 5. d

Whan a man hath newly taken a wyfe, he shall not go awarre fare, nether shall he be charged withall. He shal be fre in his house one yere longe, that he maye be merry w his wife which he hath taken.

B

Thou shalt no take & nethermost and vppermost mylstone to pledge, for he hat set & his lyuynge to pledge.

If eny man be founde that stealeth one of his brethren, from amonge the childre of **Israel**, and setterh him to pledge, or sellet him soch a these shal dye, that thou maiest put awaye the euill from the.

Kepe the from the plage of leprosie, that thou * obserue diligently and do accordinge vnto all that the prestes the **Leuites** teach the, as I haue commaunded them, & shal ye obserue and do therafter. Remembre what the **LORDE** thy God dyd vnto **Miriam** * by the waye, whan ye were come out of **Egipre**.

Deut. 17. d
Mat. 23. 3

If thou lendest & brother eny dett, thou shalt not go in to his house, and take a pledge, but shalt stonde without: and he, to whō thou lendest, shal brynge out his pledge vnto the. But yf it be a poore body, thou shalt not lye downe to slepe, with his pledge, but

C

Num. 11. d

The v. booke of Moses.

shalt deliuer him his pledge agayne, whan the Sonne goeth drowne, that he maye slepe in his awne rayment, and blessethe, so shall the same be rekened vnto the for righteousnes before the LORDE thy God.

Leu. 19. c
Eccli. 7. c
Tob. 4. c

Thou shalt not withdraue the hyre of y nedye and poore amonge thy biethren, or straunger that is in thy londe, or within thy gates, but shalt geue him his hyre the same daye, that the Sonne go not downe thereon, for so moch as he is nedye, and his life susteyned therewith: that he call not vpon the LORDE agaynst the, and it be synne vnto the.

Iere. 31. d
4. Re 14. a
a. Para. 25. a
Ezec. 18. c
Deut. 17. a
and 27. c

The fathers shal not dye for the children, ner the childre for the fathers, but euery one shal dye for his awne synne.

D Thou shalt not wrest the righte of the straunger and of the fatherlesse. And yf redowes rayment shalt thou not take to pledge: For thou shalt remembre, that thou wast a seruaunte in Egipte, and how that y LORDE thy God deliuered the from thence, therfore commaunde y the to do this.

Leuit. 19. c

Whan thou hast reaped downe thine harvest in the felde, and hast forgotten a shefe in the felde, thou shalt not turne agayne to fetch it, but it shal be for the straunger, y fatherlesse and the wedowe, that the LORDE thy God maye blesse the in all the workes of thy handes.

Whan thou hast plucked thine Olyue trees, thou shalt not plucke them vp cleane afterwarde: it shal be for the straunger, the fatherlesse and the wedowe. Whan thou hast gathered thy vynyarde, thou shalt not gather it vp cleane afterwarde: it shal be for the straunger, the fatherlesse and the wedowe. And thou shalt remembre, that thou wast a seruaunt in the londe of Egipte: therfore commaunde y the to do this.

The XXV. Chapter.

A **W**han there is a stryfe betwene men, they shalbe brought before y lawe and iudged: and the iudges shal iustifye the righteous, and condemne the vngodly. And yf the vngodly haue deserued strypes, the iudge shal commaunde to take him downe, and they shal beate him before him, acordyng to the measure and nombre of his trespase. Whan they haue geue him fortye strypes, they shal beate him nomore, lest (yf there be mo strypes genen him) he be beaten to moch, and thy brother be horrible before thine eyes.

2. Cor. 11. a

1. Cor. 9. b
1. Timo. 5. c

Thou shalt not mosell the mouth of the oxe, that treadeth out the come.

The xxv. Chap. No. lxxxv.

Whan biethren dwell together, and one of them dye without children, then shall not y wife of the deed take a straunge man with out, but hir kynsman shal go in vnto her, and take her to wyse: and the first sonne that she beareth, shal he set vp after the name of his brother which is deed, that his name be not put out of Israel.

Rut. 4. b
Mat. 22. b
Luc. 20. d

But yf the man wyl not take his kynswo man, then shal his kynswoman go vp vnder the gate to the Elders, and saye: My kynsman refuseth to stee vpon a name vnto his brother in Israel, and wyl not marie me. Then shal the Elders of the cite call him, and comen with him. Yf he stonde then and saye: I wyl not take her, then shal his kynswoman steppe forth vnto him before the Elders, and loose a shue fro his fete, and spyt in his face, and shal answeere, and saye: Thus shal it be done vnto euery man, that wyl not builde his brothers house. And his name shal be called in Israel, the vnshodd house.

Yf two men stryue together, and the wyse of one renne to, to deliuer hir husbände from the hande of him that smyteth him, y put forth hir hande, and take him by the secretes, then shalt thou cut of hir hande, and thine eye shal not pitie her.

Thou shalt not haue in y bagg two manner of weightes, a greate and a small. Neither shalt thou haue in thynne house dyuerse measures, a greate and a small. Thou shalt haue a perfecte and iust weighte, and a perfecte and iust measure, that thy life maye be longe in the londe, which the LORDE y God shal geue the. For who so ever doth soch (yee all they that do euell) are abhominacion vnto the LORDE thy God. Remembre what the Amalechites did vnto the by the waye, whā ye were departed out of Egipte, how they buckled with the by the waye, and smote thy hymnost, even all that were feble, which came after the whan thou wast weerye and fainte, and they feared not God. Now whā the LORDE thy God bryngeth the, to rest fro all thine enemies rounde aboute in the londe which the LORDE thy God geueth the for inheritance to possesse, then shalt thou put out the remembraunce of the Amalechites from vnder heauen. Forget not this.

Leui. 19. g
Mich. 6. b

Exo. 17. c

The XXVI. Chapter.

Whan thou comest into the londe that the LORDE thy God shal geue the to inheritance, and enioyest it, and dwellest therein, thou shalt take of all

The v. booke of Moses.

The xxvii. Chapter.

Exo. 23. c
and 24. c
Prou. 3. b

maner. first frutes of the londe, that come out of thy grounde, which the LORDE thy God geueth the, & shalt put them in a maunde, and go vnto the place which the LORDE thy God shal chose (y his name maye dwell there) and thou shalt come vnto the priest which shalbe at that tyme, and saye vnto him: I knowlege this daye vnto the LORDE thy God, that I am come in to the londe, which y LORDE sware vnto oure fathers to geue vs. And the priest shal take the maunde out of thine hande, and set it downe before the altare of the LORDE thy God.

B Then shalt thou answer and saye before the LORDE thy God: The Syrians wolde haue destroyed my father, * which were downe in to Egypte, and was a strainger there with a small folke, and became there a naciō grea-
Gen. 46. a te, mightie & full of people. * But the Egip-
Exod. 1. b cians intreated vs euell, and tronbled vs, and layed an harde bondage vpon vs. Then cried we vnto y LORDE, the God of oure fathers.
Exod. 3. b And the LORDE herde oure cryenge, and lo-
Exo. 14. c ked on oure aduersite, laboure, and oppressiō, * & brought vs out of Egypte with a mightie hande, and a stretched out armie, and with grea-
Exo. 14. c te terryblenesse thorow tokens and wo-
ders, and hath broughte vs vnto this place and hath geuen vs this londe, that floweth with mylke and hony. Therfore brynge I now the first frutes of the londe, which the LORDE hath genen vs. And thou shalt leaue them before the LORDE thy God, and geue thankes before the LORDE thy God, and reioyse ouer all the good, that the LORDE y God hath genen the, and thynne house: thou and the Leuite, and the straunger that is with the.

C Whan thou hast brought together all y tythes of thine increase in the thirde yeare, which is a yeare of riches, thou shalt geue it vnto the Leuite, to the straunger, to the fatherlesse, and to the wedowe, that they maie eate within y gates, and be filled. And thou shalt saye before the LORDE thy God: * I haue broughte that halowed is, out of my house, and haue geuen it vnto the Leuite, the straunger, the fatherlesse, and the wedowe, accordinge to all thy commandement which thou hast comaunded me. I haue not transgressed thy commandementes, ner forgotten them. I haue not eaten therof in my heuynesse, ner taken awaye therof in vncle-
Luc. 16. b nesse. I haue not geue therof vnto the deed. I haue bene obedient vnto the voyce of the LORDE my God, and haue done all as he

hath commaunded me. * Loke downe from thy holy habitation, from heauen, and blesse thy people of Israel, and y londe that thou hast geuen vs, as thou swarest vnto oure fa-
Bar. 2. c thers, a londe that floweth with mylke and hony.

D In the daye whan the LORDE thy God commaunded the, to do acordynge vnto all these ordinaūces and lawes, that thou shuldest kepe them and do thereafter with all thy hert and with all thy soule. * The same daye maydest thou a promysse vnto the LORDE, that he shulde be thy God, and y thou woldest walke in all his wayes, and kepe his ordinaūces, his commandementes, and his lawes, and to herken vnto his voyce. * And the LORDE promysed the vpon the same daye, that thou shuldest be his awne peculier people, like as he hath sayde vnto the (so y thou kepe all his commandementes) and that he wolde make the hye in prayse name and honoure aboue all naciōs which he hath made * y thou mayest be an holy people vnto y LORDE thy God, as he hath sayde vnto the.

The XXVII. Chapter.

Moses with y Elders of Israel, commaunded the people, & sayde: Kepe all the commandementes which I commaunde you this daye. * And what time as ye go ouer Jordane, in to the londe y y LORDE thy God shal geue the, thou shalt set vp grea-
Iosu. 4. a te stones, and playster them with playster, and wryte vpon them all the wordes of this lawe: (whan thou art come ouer) y thou mayest come in to the londe, which the LORDE thy God shal geue the, a londe y floweth with milke and hony, as y LORDE God of thy fathers hath promysed the.

Now whan ye go ouer Jordane, ye shall set vp these stones (wherof I comaunde you this daye) vpon mount Ebal, and playster them with playster: * and there shalt thou buylde vnto the LORDE thy God an altare of stone, wherupon thou shalt lifte no yron. * Of whole stones shalt thou builde this altare vnto the LORDE thy God, and offre burnt offerings theron vnto the LORDE thy God: and thou shalt offre health offerings, and eate there, and reioyse before the LORDE thy God: and vpon the stones thou shalt wryte all the wordes of this lawe manifestly and well.

And Moses with the prestes and Leuites spake vnto all Israel, and sayde: Take heede and heare O Israel: This daye art thou become the people of the LORDE thy God,

D

Exo. 19. b
and 24. a
Deut. 5. d

Exo. 19. a
Deut. 7. a
and 14. a

Iere. 11. b

M

Iosu. 4. a

Iosu. 3. g

Exo. 10. d

B

The v. boke of Moses. The xxviii. Chap. Ho. lxxxvi.

that thou mayest be obedient vnto the voyce of the LORD thy God, and do according vnto all his commaundementes and ordinances, which I commaunde the this daye.

Deut. 11. d
Iosu. 8. g * And Moses charged the people the same daye, and sayde: These shal stonde vpon mount Eufim to blesse the people, whan ye are gone ouer Iordane: Simeon, Leui, Iuda, Isachar, Joseph, and Ben Jamin. And these shal stonde vpon mount Eball to curse: Ruben, Gad, Asser, Zabulon, Dan & Nephthali. And the Leuites shal begynne, and saye vnto euery man of Israel, w a loude voyce:

Exo. 20. a
Esa. 57. a Cursed be he, that maketh eny carued Idoll or molten ymage (an abhominacion of the LORD, a worke of the handes of y craftesman) and putteth it in a secrete place. And all the people shal answeare and saye, Amen.

Exo. 21. b * Cursed be he, that curseth his father and mother. And all the people shal saye, Amen.

Deut. 19. c Cursed be he, y remoueth his neighbours mark. And all the people shal saye, Amen.

Leui. 19. d Cursed be he, that maketh a blynde man go out of his waye. And all the people shal saye, Amen.

Deut. 24. c Cursed be he, that wresteth y righte of y straunger, of the fatherlesse, & wedowe. And all the people shal saye, Amen.

Leui. 18. a
and 20. b
Deut. 22. d Cursed be he, that lyeth with his fathers wife, to vncouer his fathers couerynge. And all the people shal saye, Amen.

Exo. 22. c
Leui. 20. b Cursed be he, y lyeth w eny maner beest. And all the people shal saye, Amen.

*** Leui. 18. a**
2. Re. 13. d * Cursed be he, y lyeth w his sister, which is the doughter of his father or of his mother. And all the people shal saye, Amen.

Leui. 18. c Cursed be he, y lyeth with his mother in lawe. And all the people shal saye, Amen.

Exo. 21. b
Leui. 24. d Cursed be he that slayeth his neighbour secretly. And all the people shal saye, Amen.

Deut. 19. a
*** Eze. 22. b**
Mich. 3. c * Cursed be he, that receaueth giftes to slaye the soule of innocent bloude. And all the people shal saye, Amen.

Gal. 3. b Cursed be he, that contynueth not in all y wordes of this lawe, to do them. And all y people shal saye, Amen.

The XXVIII. Chapter.

And yf thou shalt herken vnto y voyce of the LORD thy God, to obserue and do all his commaundementes which I commaunde y this daye, then shall the LORD thy God set y an hye aboue all nacions vpo earth, and all these blessinges shal come vpon the, and ouertake the, becau

se thou hast bene obedient vnto the voyce of the LORD thy God. Blessed shalt thou be in the towne, and blessed in the felde. Blessed shalt be the frute of thy body, the frute of thy grounde, and the frute of thy catell, and the frute of thine oxen, and the frute of thy shepe. Blessed shalt be y basket, & thy store. Blessed shalt thou be whā thou goest in, and blessed whan thou goest out. * And thine enemies that ryse vp agaynst the, shal y. LORD cause to be smytten before thy face. They shal come out agaynst the one waye, & flye before the seven wayes.

Deut. 10. a

The LORD shal commaunde the blessing to be with y in thy cellers, and in all that thou takest in hande, and shal blesse the in y londe that the LORD thy God hath geue the. The LORD shal set the vp to be an holy people vnto himselfe (as he hath sworne vnto the) yf thou kepe the commaundementes of the LORD thy God: so that all nacions vpon earth shal se, that thou art called after the name of the LORD: & they shal be afrayed of you. And y LORD shal make y plenteous in goodes, in the frute of y wombe, in the frute of thy catell, & in the frute of thy grounde, in the londe that the LORD sware vnto thy fathers, to geue the.

* And the LORD shal open vnto y his good treasure, euen the heauen, to geue rayne vnto thy londe in due season, and to prosper all the workes of thine handes. * And thou shalt lede vnto many nacions, but thou shalt borowe of no man. And y LORD shal set the before, and not behynde: & thou shalt be aboue onely, and not benethe, yf thou be obedient vnto the commaundementes of y LORD thy God, which I commaunde the this daye to kepe and to do them: & yf thou * bowe not asyde from eny of these wordes, which I commaunde y this daye, either to the righte hande or to the lefte, yf thou woldest walke after other goddes to serue them.

Deut. 11. b

Deut. 15. a

Deut. 4. a
and 17. c

But yf thou wylt not herken vnto the voyce of the LORD thy God, to kepe and to do all his commaundementes and ordinances, which I commaunde y this daie, * then shall all these curses come vpon the, and ouertake the. Cursed shalt thou be in the towne, and cursed in y felde: cursed shalt thy basket be, and thy store. Cursed shall be the frute of thy body, the frute of thy londe, the frute of thine oxen, and the frute of thy shepe. Cursed shalt thou be whan thou goest in, and cursed whā thou goest out. The LORD shal sende in to the, consuming, and

Leui. 26. b

Bar. 1. b
Dan. 9. b

The v. booke of Moses.

complayninge, and cursynge, in all that thou takest in hande to do, tyll he haue destroyed the & shortly broughte to the naughte, because of thy wicked inuencions, in that thou hast forsaken me.

C The LORDE shall make the pestylence to byde longe with the, tyll he haue consumed the out of the londe, in to the which thou comest to possesse it. The LORDE shall smyte the with swellynge, feuers, heate, burnynge, venome, drouth, and palenesse, & shall persecute the, tyll he haue destroyed the.

Deut. 10. c Thy heauen, that is ouer thy heade, shalbe of brasse, and the earth vnder the, of yron. The LORDE shall geue thy londe dust for rayne, and asshes from heauen vpon the, vntyll thou be broughte to naught. The LORDE shall cause the be smytten before thine enemies. Thou shalt come out one waye agaynst them, and seuen wayes shalt thou flye before them, and shalt be scattered amonge all the kyngdomes vpon earth. Thy carcasse shalbe meate vnto all maner foules of the ayre, and to all the bestes vpon earth, and there shalbe no man to fraye them awaye.

The LORDE shall smyte the with 3 botches of Egipte, with the Emorodes, with scalle, and maungynesse, that thou shalt not be healed therof. The LORDE shall smyte the with madnesse, blyndnesse and dasynge of hert. And thou shalt grope at the noone daye, as 3 blynde gropeth in darknesse, and shalt not prospere in thy waye. And thou shalt suffre vyolence and wronge all thy lifelonge, & no man shal helpe 3. Thou shalt spouse a wife, but another shal lye with her.

Deut. 10. a Thou shalt buylde an house, but another shall dwell therin. Thou shalt plante a vnyarde, but shalt not make it comen.

D Thine ore shalbe slayne before thine eyes, but thou shalt not eate therof. Thine asse shalbe violently taken awaye (even before 3 face) and shal not be restored 3 againe. Thy shepe shalbe geuen vnto thine enemies, and no man shal helpe the. Thy sonnes and thy daughters shalbe geuen vnto another nacion, and thine eyes shal se it, and dase vpon them all the daye longe, and thy hande shal not be able to deliuer them. The frute of 3 londe and all 3 labour, shall a nacion eate, which thou knowest not: and thou shalt but onely be he that shalbe oppressed and suffre wronge, all the dayes of thy life. And thou shalt be cleane besyde thy selfe for the sighte, which thine eyes shal se.

The xxviii. Chap.

The LORDE shall smyte the with a myscheuous botch in 3 knees & legges, so that thou canst not be healed, euen from the sole of thy fore vnto the crowne of thy heade.

The LORDE shall brynge the and thy kynge (which thou hast set ouer the) vnto a nacion, whom thou knowest not, nether thy fathers: and there shalt thou serue other goddes, euen wodd and stone: and thou shalt go to waiste, and become a bywoide, & a laughynge stocke amonge all nacions, whither 3 LORDE hath caryed the.

Thou shalt cary out moch seide into 3 felde, and shalt gather but litle in: for the greshoppers shal destroye it. Thou shalt plante vnyardes and drie the, but thou shalt nether drynke of the wyne, ner gather of 3 grapes: for 3 wormes shal consume it. Thou shalt haue Olyue trees in all 3 coastes, but shalt not be anoynted with the oyle: for thyne Olyue trees shalbe roted out. Thou shalt get sonnes and daughters, and yet not haue them: for they shal be caried awaye captiue. All thy trees and frutes of thy londe shall be marred with blastinge.

The straunger that is with 3, shal clymme vp ouer the, and be allwaye aboue the: but thou shalt come downe alowe, and lye euer beneth. He shal lende vnto the, but thou shalt not lende him. He shalbe before, but thou shalt be behynde.

And all these curses shall come vpon the, and folowe the, and ouertake 3, tyll thou be destroyed, because thou herkenest not vnto 3 voyce of the LORDE 3 God, to kepe his commaundementes and ordinaunces, which he hath commaunded the. Therfore shal there be tokens and wonders vpon the, & vpon thy seide for euer, because thou hast not serued 3 LORDE thy God with a ioyfull and good hert, whan thou haddest abundaunce of all thinges. And therfore shalt thou serue thine enemye, which the LORDE shal sende vpon the, in hunger and thyrt, in nakednesse, and neade of all thinge: & he shal put a yocke of yron vpon thy necke, vntyll he haue broughte the to naughte.

The LORDE shall brynge a nacion vpon the from farre, euen from the ende of 3 world, as a flyenge Aegle: a people, whose speache thou canst not vnderstonde, an harde fauoured people, which regarde not the personne of the olde, ner haue compassion on the yonge. And they shal eate vp 3 frute of thy catell, & the frute of thy londe, tyll they haue destroyed the, and shall leaue the no-

Deu. 4. d
4. Re. 24. d
2. Par. 33. c
Iere. 24. m

Mich. 6. c

Mich. 3. b
L. om. 1. c

2. Re. 12. c

Iere. 3. e
Bar. 4. 4

The v. booke of Moscs. The xxix. Chap. Fo. lxxxviij.

thinge in corne, wyne, oyle, in the frute of y^e oxen and shepe, vntyll they haue broughte the to naughte: and shal laye sege vnto the w^{ch} in all thy gates, tyll they cast downethy hye and stronge walles, wherin thou trustest thorow out all thy londe. And thou shalt be beseged within all thy portes, thorow out all thy londe which the LORDE thy God hath geuen the.

4. Re. 5. f
Tren. 4. b
Bar. 2. a

* Thou shalt eate the frute of thine awne body, the flesh of thy sonnes and of thy daughters, which the LORDE y^e God hath geue the, in that straytnesse and sege, wherewith thine enemye shal besege the: so that it shal greue the man y^e afore hath lyued tenderly and in voluptuousnes amonge you, to loke vpon his brother and vpon his wife y^e lyeth in his bosome, and on the sonne that is left ouer of his sonnes, lest he shulde geue eny of them of the flesh of his children that he eateth, in as moch as there is nothinge left him in that straytnesse and sege, wherewith thine enemye shal besege y^e within all thy gates. And the woman that afore hath lyued so tenderly and voluptuously amonge you, that she durste not set the sole of hir fote vpon the grounde for tendernes and voluptuousnes, shal be greued to loke vpon hir husbände that lieth in hir bosome, and on hir sonne, and on hir doughter: euen because of hir daughters which she hath nourished betwixte hir legges in hir lappe, and because of hir sonnes that she hath borne: For she shall eate them secretly for very scarcenesse of all thinges, in the straytnesse and sege, wherewith thine enemye shal besege y^e within thy gates.

As thou wilt not be diligent to do all the wordes of this lawe which are wrytten in this booke, that thou mayest feare this glorious and fearfull name, euen the LORDE thy God, then shal the LORDE entreate y^e wonderously, with plagues vpon y^e and thy sede, yee with greate and continuall plagues, with euell and contynuall sicknesses, and shal brynge vpo y^e all y^e sicknesses of Egipte (wherof thou wast afrayed) and they shal cleue vnto the. Therto all maner sicknesses and all maner plagues, which are not wrytten in the booke of this lawe, shal the LORDE thy God cause to come vpon the, vntyll he haue destroyed the. And there shal be left

Deut. 10. d

but a fewe people of you, * which afore were as the starres of heauen in multitude: because thou hast not hearkened vnto the voyce of the LORDE thy God.

And as y^e LORDE reioysed ouer you afore, to do you good, and to multiplie you, eue so shal he reioyse ouer you, to destroye you, and to brynge you to naughte, and ye shalbe waysted frem of the londe, whither thou goest now to possesse it. For the LORDE shal scatter the amonge all nacions, frem the one ende of the worlde vnto another, and there shalt thou serue other goddes, whom thou knowest not, ner yet thy fathers, euen woodd and stone.

And amonge those same nacions shalt thou haue no quyetnesse, nether shal the sole of y^e fote haue eny rest: for the LORDE shal geue the there a fearfull hert, and dasyng of eyes, and a troubled soule, so that thy life shal hāge before the: Night and daye shalt thou feare, and shalt haue no trust in thy life. In the mornynge thou shalt saye: Who shall geue me the euenynge? And at euen shalt thou saye: Who shal geue me the mornynge? For the very greate feare of thine hert, which shal make the afrayed: and for the sighte of thine eyes which thou shalt se.

And the LORDE shal brynge the agayne in to Egipte by shippe fulles, euen thorow the waye wherof I sayde vnto the: Thou shalt se it nemoire: and there shal ye be solde vnto youre enemies for bonde seruantes and bonde maidens, and there shal be no man to bye you.

Exo. 14. c

The XXIX. Chapter.

These are y^e wordes of the covenannt, which the LORDE comaunded Moscs to make w^{ch} the children of Israel in the londe of the Moabites, * besyde y^e covenannt which he made with them in Horeb. And Moscs called all Israel, and sayde vnto them: Ye haue sene all that the LORDE dyd before youre eyes in the londe of Egipte, vnto pharao with all his seruantes, and all his londe, the greate tentacions which thine eyes haue sene, that they were greate tokēs and wonders. And yet vnto this daye hath not the LORDE geuen you an hert that vnderstandeth, eyes that se, z eares that heare.

Nu. 21. c

* Exo. 19. a

Deu. 10. b

Ierc. 31. d

He hath caused you to walke fortye yea- res in the wyldernesse. Your clothes are not waxed olde vpon you, nether is thy shue waxed olde on thy fote. Ye haue eaten no bred, and dronken no wyne, ner stronge drynke, that ye mighte knowe, that he is y^e LORDE youre God.

Deu. 8. a

And whan ye came vnto this place, Sirhon the kyng of Heshbon, and Og y^e kyng of

Nu. 21. d

The v. booke of Moses.

The xxx. Chap.

Deu. 2. f
and 2. a
Deu. 4. a
of Basan, came out agaynst vs vnto battayll, and we smote them, and toke their londe, and gaue it to enheritaunce vnto 3 Rubenites and Gaddites, and to the halfe trybe of the Manassites. * Repe now therfore the wordes of this couenaunt, and do thereafter, that ye maye haue vnderfoundinge in all that ye do.

Leuit. 9. d
Gen. 17. a
Restonde this daye all before the LORD your God, the chiefe rulers of youre trybes, youre Elders, youre officers, every man in Israel, youre children, youre wyues, 3 straungers that are in thine hoost, * from the hewer of 3 wodd vnto 3 diawer of 3 water: that thou shuldest enter in to the couenaunt of the LORD thy God, and in to the ooth which the LORD thy God maketh with the this daye, that he mighte set the vp this daye to be a people vnto himself, and that he mighte be thy God, as he hath sayde vnto the, * and as he sware vnto 3 fathers, Abraham, Isaac and Jacob.

Iere. 5. b
Soph. 1. c
Deu. 12. a
For I make not this couenaunt and this ooth with you onely, but both with you 3 are here this daye, and stonde with vs before the LORD our God, and also with them that are not here with vs this daye. For ye knowe how we haue dwelt in the londe of Egypte, and how we came thorow the myddes of the heithen, whom ye passed by, and sawe their abhominacions and their Idols, wodd and stone, syluer and golde, which were with them: Lest there be amonge you man or woman, or an housholde, or a trybe, which turneth away his hert this daye from the LORD our God, to go and to serue 3 goddes of these nacions: and lest there be amonge you some rote, that beareth gall 3 worm wodd: so that though he heare the wordes of this curse, he blesse him selfe yet in his hert, and saye: * Tush, it shal not be so euell. I wil walke after the * meanyng of myne awne hert, that the broken maye perishe with the thystie.

Then shall not the LORD be mercifull vnto him, but his wrath and gelousy shall smoke ouer soch a man, and all the curses that are wrytten in this booke, shall lighte vpon him: and the LORD shal put out his name from vnder heauen, and shall separate him vnto euell out of all the trybes of Israel, acordinge vnto all the curses of the couenaunt, that is wrytten in the booke of this lawe.

D So the posterities of youre childre which shal ryse vp after you, and the straungers

that come out of farre countrees, shall saye (whan they se the plages of this londe, and the diseases wherwith the LORD hath smytten it) that he hath brent vp all their londe with brymstone and salt, so 3 it can not be sowne, ner is frutefull, nether groweth there eny grasse therein, * Like as Sodom, Gomor, Adama and Zebaim are ouerthrowne, which the LORD querthiwe in his wrath and anger.

Iere. 22. b
3. Re. 9. b
Then shall all nacions saye: * Wherfore hath the LORD done thus vnto this londe? What greate wrothfull displeasure is this? Then shalt it be sayde: * Euen because they haue forsaken the couenaunt of 3 LORD God of their fathers (which he made with them whan he broughte them out of the londe of Egypte) and they wete, and serued other goddes, and worshipped the, euen soch goddes as they knewe not, and whom he had not deuyded vnto them. Therfore the wrath of the LORD wared whote ouer this londe, to brynge vpon it all the curses that are wrytten in this booke. And the LORD thrust them out of their londe w greate wrath, indignacion 3 displeasure 3 hath cast them into another londe, as it is come to passe this daye.

1. Cor. 4. a
These are the * secretes of the LORD our God, which are opened vnto vs and our children for euer, 3 we shulde do all the wordes of this lawe.

The XXX. Chapter.

Now whan all this commeth vpon the, whether it be the blessinge or 3 curse which I haue layed before the, and thou goest in to thine hert, beyng amonge the heithen, whither the LORD thy God hath thurst the, and thou turnest vnto the LORD 3 God, so that thou hertenest vnto his voyce, thou and thy children with all 3 hert and with all thy soule, in all that I commaunde the this daye, * then shal the LORD thy God turne thy captiuyte, and haue compassion vpon the, and shal gather thy congregacion agayne from amonge all the nacions, whither the LORD thy God hath scatered the.

1. Re. 2. b
3. Pat. 25. c
Iere. 40. d
And though thou werest thrust out vnto the vttemost partes of the heauen, yet shall the LORD thy God gather the from thence, and from thence shal he fetch the, and shal brynge the in to the londe, which thy fathers haue possessed, and thou shalt enioye it, and he shal do the good, and multiplye the abode thy fathers.

B * And the LORDE thy God shall circumsyfe thine hert, and the hert of thy sede, that thou mayest loue the LORDE thy God with all thy hert and with all thy soule, that thou mayest lyeue. But all these curses shall the LORDE thy God laye vpon thine enemyes, and vpon them that hate the and persecute the. But thou shalt turne, and herken vnto the voyce of the LORDE, to do all his commaundementes, which I commaunde the this daye. And the LORDE thy God shall make the plenteous in all the workes of thine hādes, in the frute of thy body, in the frute of thy catell, in the frute of thy londe to good.

Deut. 10. d * For the LORDE shall turne, to reioyse ouer the to good, as he reioysed ouer thy fathers, so that thou herken vnto the voyce of the LORDE thy God (to kepe his commaundementes and ordinaunces, which are wrytten in the booke of this lawe) and turne vnto the LORDE thy God with all thy hert and with all thy soule.

Rom. 10. a * For the commaundement which I commaunde yf this daye, is not to wonderfull for the, ner to farre, ner yet in heauen, that thou neadest to saye: Who wil go vp for vs in to heauen, and brynge it vnto vs, that we maie heare it and do it? Nether is it beyonde the see, that thou neadest to saye: Who wyll go ouer the see for vs, and fetch it vs, that we maye heare it, and do it: For the worde is very nye vnto the, euē in thy mouth and in thine hert, that thou do it.

Deut. 11. d Beholde, I haue layed before you this **Leu. 21. b** daye, life and good, death and euell. For I commaunde the this daye, to loue the LORDE thy God, and to walke in his wayes, and to kepe his commaundementes, ordinaunces, and lawes, that thou mayest lyeue and multiplye, and that the LORDE thy God maye blesse the in the londe, whither thou goest to possesse it.

D But yf thou turnest awaye thine hert, so that thou wilt not heare, but fall awaye, to worshipec other goddes and to serue them, I certifye you this daye, that ye shall perishe, and not lyeue longe in the londe, whither thou goest ouer Jordane to possesse it.

Deut. 4. d * Take heauen and earth this daye to re- **and 31. g** corde ouer you: I haue layed before you life and death, blessinge and cursinge, that thou mayest chose life, and that thou and thy sede maye lyeue, yf ye maye loue the LORDE your God, and herken vnto his voyce, and cleue vnto him: (For he is thy life and thy lōge

age) that thou mayest dwell in the londe, which the LORDE swore vnto thy fathers Abraham, Isaac and Jacob, to geue them.

The XXXI. Chapter.

AND Moses wente, and spake these wordes to all Israel, and saide vnto them: I am this daye an hundred and twetye yeare olde, I can nomore go out and in: the LORDE also hath sayde vnto me: * Thou shalt not go ouer this Jordane. The LORDE thy God himselfe shall go before the ouer Jordane: and he himselfe shall destroye these nacions before the, that thou mayest conquere them: and Josua he shall go ouer before the. * as the LORDE hath sayde. And the LORDE shall do vnto them, as he dyd vnto Sihon and Og the kynges of the Amorites and vnto their lōde, which he destroyed.

* Now whan the LORDE shall deliuer the before you, ye shall do vnto them acordynge vnto all the commaundementes which I haue commaunded you. Be manly and stronge, feare not, and be not afrayed of them. For the LORDE thy God himselfe shall go with the, * and shall not fayle the, ner forsake the.

And Moses called Josua, and sayde vnto him before all Israel: Be stronge and bolde, for thou shalt brynge this people in to the londe, which the LORDE hath sworne vnto their fathers to geue them, and thou shalt parte it amonge them by lott. But the LORDE himselfe that goeth before you, euen he shall be with the, and shall not fayle the, ner forsake the: Feare not, and be not afrayed.

And Moses wrote this lawe, and deliuered it vnto the prestes the children of Leui (* which bare the Arke of the covenante of the LORDE) and vnto all the Elders of Israel.

And he commaunded them, and sayde: * At the ende of seuen yeares, in the tyme of the 7te yeare, in the feast of Tabernacles whan all Israel come to appeare before the LORDE thy God, in the place that he shall chose, thou shalt cause this lawe to be proclaimed before all Israel in their eares, namely, before the congregacion of the people, both of men, women, children, and thy straungers which are within thy gates: that they maye heare and lerne to feare the LORDE their God, and be diligent to do all the wordes of this lawe: and that their children also which knowe nothings, maye heare and

The v. booke of Moses.

lerne to feare the LORDE yo^r God, all youre lyue dayes which ye lyue in the londe, whether ye go ouer Iordane to possesse it.

D And the LORDE sayde vnto Moses: Beholde, thy tyme is come that thou must die, call Josua, and stonde in the Tabernacle of witnesse, that I maye geue him a charge. Moses wente with Josua, and stode in the Tabernacle of witnesse. And the LORDE appeared in the Tabernacle in a cloudy pyler
Exo. 31. b and the same cloudy pyler stode in the doore of the Tabernacle.

And the LORDE sayde vnto Moses: Beholde, thou shalt slepe with y^r fathers, and this people wyll rylse vp, and go a whooringe after straunge goddes of the londe into the which they come, and wyll forsake me, and breake the couenaunt which I haue made wth them. And then shall my wrath ware whote agaynst them, at the same tyme, and I shal forsake the, and hyde my face fro them, that they maye be consumed. And so whan moch aduersitee and trouble commeth vpon the, they shal saye: Is not all this euell come vpon me, because God is not with me? But I shal hyde my face at the same tyme because of all the euell that they haue done, in that they haue turned vnto other goddes.
1. Reg. 8. b

E Wryte now therfore this songe, and teach it the children of Israel, and put it in their mouth, that this songe maye be a witnesse vnto me amonge the children of Israel. For I wil brynge them into the londe which I sware vnto their fathers, that floweth with mylke and hony. And whan they eate, and are full and satt, they shal turne vnto other goddes, and serue them, and blasphememe, and breake my couenaunt.
Deut. 32. a

And so whan moch myschefe and tribulation is come vpon them, this songe shall answer before them for a witnesse. It shall not be forgotten out of the mouth of their sede: for I knowe their ymaginacion, that they go aboute euen now, before I brynge them into the londe, which I sware vnto them.
Deut. 8. c

S So Moses wrote this songe at the same tyme, and taughte it the children of Israel. And the LORDE gaue Josua the sonne of Nuna charge, and sayde: Be stronge and bolde, for thou shalt brynge the children of Israel into the londe, which I sware vnto them, and I wil be with the.
Josua. 1. b and 22. c

Now whan Moses had wrytten out all the wordes of this lawe in a booke, he commaunded the Leuites (which bare the Arke

The xxxij. Chap.

of the LORDES couenaunt) and sayde: Take the booke of this lawe, and laye it by the syde of the Arke of the couenaunt of the LORDE youre God, that it maye be there a wytnesse agaynst the: for I knowe thy stubburnesse and thy harde neck. Beholde, x hyle I am yet alyue wth you this daye, ye haue bene disobedient vnto the LORDE: how moch more after my death?
4. Reg. 17 - Mala. 1. b

Gather now vnto me all the Elders of youre trybes, and youre officers, and I maye speake these wordes in their eares, and take heauen and earth to recorde agaynst them. For I am sure that after my death ye shall marre youre selues, and turne asyde out of the waye, which I haue commaunded you: and so shall my fortune happen vnto you her after, because ye haue done euell in the sighte of the LORDE, in prouokynge him thowow the workes of youre handes.
Deut. 32. d and 33. d

So Moses spake out the wordes of this songe euen to the ende, in the eares of all the congregacion of Israel.

The XXXII. Chapter.

Earken (O ye heauens) I wyll speake: and let the earth heare the wordes of my mouth.

My doctryne droppe as both the raine, and my speach flowe as both the dew.
Eccl. 1. a

Euen as the rayne vpon the grasse, and as the droppes vpon the herbe.

For I wil call vpon the name of the LORDE, geue ye the glory vnto oure God.
Mich. 1. a

Perfecte are the workes of the Stone, for all his wayes are righteous.

God is true, and no wickednes is there in him, righteous and iust is he.
Gen. 1. b Eccl. 41. d

The stowarde and euertowarte generacion hath marred them selues to himwarde and are not his children, because of their desomyte.

Thankest thou the LORDE y^r God so, thou foolish and vnwyse people?

Is not hethy father and thy LORDE? Hath he not made the, and prepared the?

Remember the dayes that are past, consider the yeaeres of the generacions afore tyme.
Mala. 1. a Gen. 1. d

Are thy father, he shall shewethe: thine elders, they shal tell the.

Whan the most hyghest deuyled yⁿ nations and scattered the children of men.
Gen. 11. b Act. 17. d

Then set he the borders of the nations accordinge to the nombre of the children of Israel.

For the LORDES parte is his folke,
Deut. 4. c

The v. boke of Moses.

The xxxij. Chap. Fo. lxxxix.

Jacob is the meetlyne of his enheritaunce.
He founde him in the wyldernesse, euen in
the drye deserte where he roared.

He led him aboute, and gaue him vnder-
standinge: He kepte him as the aple of his
eye.

Exo. 19. a As an Eagle stereth vp hir nest, and flo-
tereth ouer hir yonge: Euen so stretched he
out his fethers, and toke him: and bare him
on his wynges.

The LORDE onely was his gyde, z the-
re was no straunge God with him.

Psal. 10. b He caried him ouer y heighth of the earth,
and fed him with the increase of the felde.
He caused him sucke hony out of the roc-
ke, and oyle out of the harde stone.

Butter of the kyne, and mylke of the she-
pe, with the fat of the lambes, and rammes
of the sonnes of Basan, and he goates with
the fat of the kydneyes, and wheate: And
gaue him drynke of the very blende of gra-
pes.

Deu. 6. c * And whan he was fat and had ynough,
he waxed wanton.

He is fat, and thicke, and smothe, z hath
letten God go, that made him, and despyed
the rocke of his saluacion.

C He hath prouoked him to indignacion,
thorow straunge goddes, and thorow abho-
minacion hath he angred him.

Psal. 105. c They offred vnto felde deuels, z not vn-
to their God.

Vnto goddes whom they knewe not, en-
vnto new goddes, y came newly vp, whom
their fathers honoured not.

Thy rocke that begat y, hast thou despy-
sed: and hast forgotten God that made the.

And whan the LORDE sawe it, he was
moued vnto wrath ouer his sonnes and his
doughters.

And he sayde: I wyll hyde my face from
them, I wyll se what their ende shal be: for
it is a frowarde generacion, they are childe
in whom is no fayth.

They haue prouoked me in it that is not
God: w their vanities haue they angred me.

Rom. 10. c * And I agayne wil prouoke them, by tho-
se that are no people: by a foolish nacion wil
I anger them.

For the fyre is kyndled in my wrath, and
shal burne vnto y nethermost hell, and shal
consume the londe with the increase therof,
and set the foundacions of y mountaynes
on fyre.

D I wil heape myscheues vpo them, I wil
spende all myne arrowes at them.

They shal pyne awaye thorow hunger, z
be consumed of the feuers, and of bytter sick-
nesses.

I wil sende amonge them y tethe of bees: Iere. 5. b
loc. 1. a

Without shal the swearde robbe them, z
feare in the chambers, both the yonge man
and yonge woman, the suckynge children w
the gray headed man.

I wyll saye: Where are they? I shall ma-
ke their remembraunce to ceasse from amon-
ge men.

Yf the wrath of the enemies were not ga-
thered, lest their enemies shulde be proude, z
might saie: Oure hande is hye, and: The LOR-
DE hath not done all this.

For it is a people, wherin is no counsell,
and there is no vnderstandinge in them.

O that they were wyse z vnderstode this,
that they wolde considre what shulde happē
vnto them her after.

How cometh it, y one shal chace a thou-
sande of them, and y two shal put ten thou-
sande to flyghte?

Is it not so, euen because their rocke hath
solde them, and because the LORDE hath ge-
uenthem ouer?

For oure rocke is not as their rocke, * of E
this are oure enemies indges them selues. Exo. 14. c
1. Reg. 5. b

Their vyne is of the vyne of Sodem, and
of the felde of Gomora: their grapes are
the grapes of gall, they haue bytter clus-
ters.

Their wyne is the payson of Dragons, z
the furious gall of Adders.

Is not this hid with me, and sealed vp in
my treasures?

Vengeaunce is myne, and I wyll rewar-
de in due season. Their sore shal syde, for
the tyme of their destruccio is at honde, and
the thinge that is to come vpon them, ma-
keth haiste. Rom 11. c
Heb. 10. d

For the LORDE shal indge his people,
* and shal haue compassion on his seruaun-
tes. For he shal considre that their power is
awaie, and that it is gone with them, which
were shut vp and remayned ouer. 1. Ma. 7. b

And he shal saye: * Where are their god-
des, their rocke wherin they trusted? Iere. 2. d

Of whose sacrifices they ate y fatt, and
dranke the wyne of their drynke offerings?
Let them ryse vp and helpe you, and be your
reproteccion.

Se now that I I am, and that there is
none other God but I. Deut. 4. f

I can kyll and make a lyue: what I haue
1. Reg. 4. b

The v. booke of Moses.

The xxxiiij. Chap.

* Job 10. a smytten, that can I heale: * and there is no man able to deliuer out of my hande.

For I wil lifte vp my hande to heauen, & wyl saye: I lyue euer.

As I whet I edge of my swerde, and my hande take holde of iudgment, then wyl I auenge me on myne enemies, and rewarde them that hate me.

I wil make myne arrowes dronken with bloude, and my swerde shal eate flesh ouer I bloude of the slayne, and ouer the captyuite, and in that the enemies heade shall be discovered.

Rom. 15. a Reioyse ye Zeythen with his people: for he wil auenge the bloude of his seruauntes, and wyl auenge him on his enemies, & wil be mercifull vnto the londe of his people.

And Moses came and spake all the wordes of this songe in the eares of the people, he and Josua the sonne of Nun. Now whā Moses had made an ende of speakinge all these wordes vnto all Israel, he sayde vnto the: * Take to hert all I wordes, which I testifie vnto you this daye, that ye commaunde youre children, to obserue and do all the wordes of this lawe. For it is no vaine worde vnto you, but it is yo^r life: & this worde shal pro longe youre life in I londe, whither ye go ouer Iordane to conquere it.

Deut. 6. b
and 11. c

And I LORDE spake vnto Moses I same daie, & sayde: Get the vp to this mount Abarim, vpon mount Nebo, which lyeth in I londe of the Moabites ouer agaynst Jericho, & beholde the londe of Canaan, which I shall geue vnto the children of Israel in possessio. And dye thou vpon the mount, whan thou art come vp, and be gathered vnto thy people, * like as Aaron thy brother dyed vpon mount Hor, and was gathered vnto his people: Because ye trespassed agaynst me amonge the children of Israel by the * water of stryfe at Cades in the wilderness of Zin, and sanctified me not amonge the children of Israel. For thou shalt se the londe ouer agaynst the, which I geue vnto I children of Israel but thou shalt not come in to it.

Nu. 30. d

Nu. 30. a

The XXXIII. Chapter.

2 This is the blessinge, wherewith Moses the man of God blessed I childre of Israel before his deatch, and saide: The LORDE came from Sinai, * and rose vp vnto the from Seir. He appeared fro mount Paran, and came to many thousande sayntes. At his righte hande is there a lawe of fyre for them: O how loued he the people: All

Exo 15. a

* Exo. 19. a

his sayntes are in his hande, * they shall set them selues downe at thy fete, and receaue of thy wordes. Moses commaunded vs the lawe, which is the enheritaunce of the congregacion of Jacob. And he was in the fulnesse of the kyngde, & helde I rulers of I people together, with the trybes of Israel.

* Luc. 10. c
Sap. 1. a

Let Ruben lyue, and not dye, and his people be serue in nombre.

This is the blessinge of Iuda. And he sayde: LORDE heare the voyce of Iuda, and brynge him vnto his people: Let his handes multiplie him, and let him be helped fro his enemies.

And vnto Lewi he sayde: Thy perfectnes and I lighte be acordinge vnto the man of thy mercy, * whō thou hast tempted at Massasa, whan ye stroue by the water of stryfe. * He that sayeth vnto his father and to his mother: I se him not: and to his brother, I knowe him not: and to his sonne, I wote not of him, those haue obserued thy wordes, and kepte I couenaunt: they shal teach Iacob thy iudgmentes, and I Israel thy lawe: they shal laie incense before thy nose, & burnt offerings vpon thine altare. LORDE, blisse thou his power & accepte the workes of his handes: smyte the loynes of them I ryse vp agaynst him, & of them that hate him, that they lifte not vp them selues.

B
Deut. 33. E
Mala. 2. b
Num. 20. c

Math. 19. *
Luc. 14. d

And to Ben Jamin he saide: The beloued of the LORDE shal dwell in hope on him: All the daye longe shal he wayte vpon him, and shal dwell betwene his shulders.

And to Ioseph he sayde: His londe lieth in the blessinge of the LORDE, there are noble frutes of heauen, of the dew, and of the depe that lyeth beneth: There are noble frutes of the increase of the Sonne, and noble rype frutes of I monethes: And of I topes of the mountaynes of olde, and of the hilles allwaye, and of the noble frutes of I earth, and of the fulnesse therof. The good will of him * that dwelleth in the busshie, come vpon the heade of Ioseph, and * vpon I toppe of his heade that was separated fro amonge his brethren.

C
Ios. 16. 1.

Exod. 1. a
Gen. 49.

His bewtye is as a firstborne ore, and his hornes are as I hornes of an Unicorne: with the same shal he pusshethe nacions together, euen vnto the endes of the worlde. These are the thousandes of Ephraim, and the thousandes of Manasse.

And vnto Zabulon he sayde: Reioyse Zabulon of thy outgoynge: but reioyse thou I sachie of thy tentes. They shall call the

D

The v. boke of Moses.

people vnto þe hyll, and there shal they offre
þe offeringes of righteousnes. For they shal
sucke the abundaunce of the see, and the trea-
sures hyd in the sonde.

And to Gad he sayde: Blessynge haue
Gad, which maketh royme. He dwelleth as
a lyon, and spoyleth the arme and the toppe
of the heade. And he sawe his begynnyng,
that þe heape of the teachers laye hyd the-
re, and came with the rulers of the people,
and executed the righteousnesse of the LOR-
DE, and his iudgment on Israel.

And to Dan he sayde: Dan a yonge lyon,
he shal flowe from Basan.

And to Nephthali he saide: Nephthali shal
haue abundaunce of pleasure, ⁊ shalbe full
of the blessinge of the LORDE: his posses-
sion shalbe toward the west and south. And
to Asser he sayde: Asser be blessed wth sonnes,
accepted be he with his brethien, and dyppe
his fote in oyle. Iron and brasse be on thy
shues. Thyne age be as thy youth.

There is no God as the God of the iust.
He that sitteth vpon heauen, be thy helpe.
And his glory is in the cloudes, that is the
dwellynge of God from the begynnyng, and
vnder the armes of the worlde. And he shal
dryue out thyne enemye before the, and saye:
Be destroyed. * And Israel shal dwell safe
alone. The eye of Jacob shalbe vpon þe lon-
de where come and wine is, heauen also shal
droppe with dewe. Happye art thou Israel,
who is lyke vnto the? O thou people þe art
saue by the LORDE, which is thy helpe, shyl-
de, and the siverde of thy glorye. Thyne ene-
mies shal pyne awaye, and thou shalt treade
vpon the height of them.

The XXIII. Chapter.

Num. 17. c
1. Ma. 7. a
And Moses wente from the felde of þe
Moabites vp vnto mount Nebo, vpo
þe toppe of mount Pisga ouer agaynst
Jericho. And the LORDE shewed him all the
londe of Gilead vnto Dan, and all Nephthali,

The xxxiiij. Chap. No. xc.

li, and the londe of Ephraim and Manasse,
and all the londe of Juda, vnto þe uttermost
see, and toward the south, and the region of
the playne of Jericho the cite of the palme
trees enen vnto Zoar. And the LORDE sayde
vnto him: This is the londe that I swore vn-
to Abraham, Isaac and Jacob, and sayde:
I wyll geue it vnto thy sede. Thou hast se-
ne it with thine eyes, * but thou shalt not go
ouer thither.

Num. 10. b

So Moses þe seruaunt of the LORDE died
there in the londe of the Moabites, accordin-
ge vnto the worde of þe LORDE. And he bu-
ried him in a valley, in the londe of the Moa-
bites ouer agaynst the house of Peor. And
no man knewe of his graue vnto this daye.
And Moses was an hundreth and twentye
yeare olde whan he dyed: his eyes were not
dymme, and his chekes were not fallen. And
the children of Israel weped for Moses in þe
felde of the Moabites thirtie daies, and the
dayes of the wepyng and mournynge for
Moses were fulfilled.

And Josua the sonne of Nun was filled
with þe spire of wysdome (*for Moses had
layed his hande vpon him) and the children
of Israel hearkened vnto him, and dyd as the
LORDE commaunded Moses. And there aro-
se no prophet more in Israel, like vnto Mo-
ses, whom the LORDE knewe face to face in
all tokens and wonders (which the LORDE
sent him to do in þe londe of Egypte, vn-
to pharao, and to all his seruaun-
tes, and his londe) and in
all this mightie han-
de and greate
visions
which Moses
dyd in the sighte of
all Israel.

C
Num. 27. d

The ende of the fift boke of Mo-
ses, called Deutero-
nomion.

